



December  
1969

THE  
**Instructor**

DECEMBER 1969

## SUGGESTED LESSON ENRICHMENT: Month/Day (Lesson Number)

SUNDAY SCHOOL COURSE NUMBERS 1969-70	3	4	5	7	9	11	13	15	17	19	25	27	29	Other	When Enriching
THE ADORATION OF MARY AND JOSEPH Painting, Vladimir Mazurkovic. Photo, Three Lions.														L	
GLAD tidings of GREAT JOY by President Dwight D. Eisenhower															
SECURITY FOR ME AND MINE by Keith C. Brown															
SUNDAY IS THE DAY! by Ethna R. Reid															
THE POWER TO REPENT by Paul C. Brown															
LET'S PREPARE by Bonnie L. Ballif															
"I will GO AND DO ..." by Glenn L. Pearson															
A GARDEN FOR GABRIEL by Glenn L. Pearson															
THE WIDOW OF HEAVEN by Reed H. Bradford															
COUNSEL WITH THE LORD by Martha H. Ball															
THE FAMILY OF A PROPHET by A. B. Brown															
"ANY MORE IS EASY" (Faculty Meeting Enrichment) by Stephen L. Alley															
THE RIGHT THING FOR THE RIGHT REASON by Warren E. Pugh															
THE LITTLE CHILDREN TO COME UNTO ME* Painting, A. Humanus. Article, Linnis Fisher Robinson															
TO BE A KING OR TO SERVE GOD* (Flannelboard) Art, Jerry Harston; Story, Marie F. Fell															
THE REST FROM THE LAST by Warren E. Pugh															
TEACH THE GOSPEL OF JESUS CHRIST* by General Superintendent David Laurence McKay															
OUR WORSHIPFUL HYMN PRACTICE* by Ralph Woodward; D. Euan Davis															
THE INSTRUCTOR'S ANNOUNCEMENT by The Church of Jesus Christ of Latter-day Saints															
THE TEN PLAGUES OF EGYPT 484 (Includes chart) by Anita Jensen															
SIMPLY GREAT! by Wendell J. Ashton															

\*Includes Counting Events, Answers to Your Questions, and Memorized Recitations.

\*\*Includes Sacrament Gems and Organ Music.

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**CHART LEGEND**  
Chart indicates specific lessons to be enriched—  
Month/Day (lesson number)  
Indicates specific lesson(s) for enrichment  
Required enrichment was requested  
• Indicates value for course, A—Administration, L—Library, M—Music.

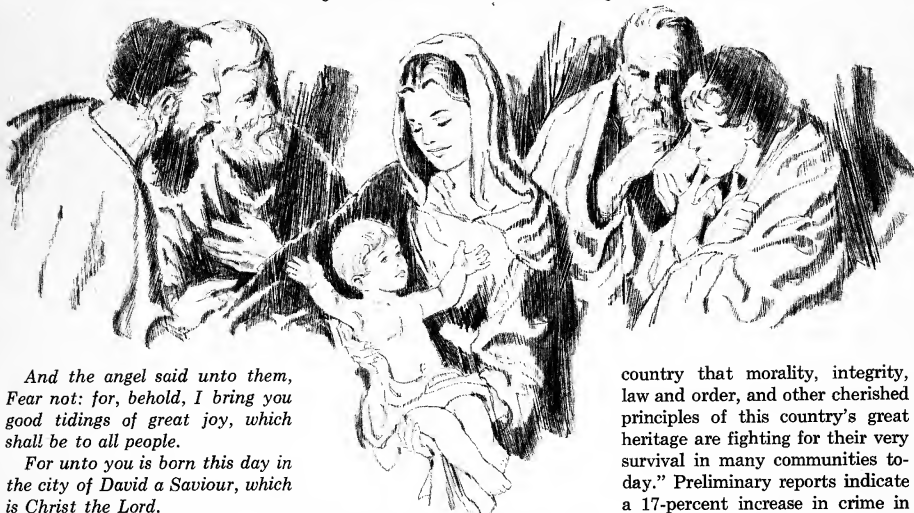
This month's cover was painted by a companion artist, William M. Harrison. The viewer may be impressed by the sensitivity displayed on the faces and in the most nativity paintings.  
We find a strong triangular composition, with the legs of the angels and the base and the shaft of light between them converging to form the apex. This type of composition visually suggests permanence and stability. The viewer may be impressed by the sensitivity displayed on the faces and in the most nativity paintings.  
We find a strong triangular composition, with the legs of the angels and the base and the shaft of light between them converging to form the apex. This type of composition visually suggests permanence and stability. The viewer may be impressed by the sensitivity displayed on the faces and in the most nativity paintings.

—Jerry Harston.  
Library Film Reference: JESUS CHRIST—BIRTH.



# GLAD TIDINGS OF GREAT JOY HERALDED UNTO ALL PEOPLES BY THE HEAVENLY HOSTS AT THE BIRTH OF THE SAVIOR HAVE GONE UNHEEDED

by President David O. McKay



*And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*

—Luke 2:10, 11, 13, 14.

Such is the simple account of the birth of Jesus, the greatest event in all history save one—the resurrection of our Lord and Savior Jesus Christ.

This is an unusual Christmastide. True, as heretofore, we send our gifts and hearty good wishes; bedeck Christmas trees with brilliant lights and sparkling ornaments; we ring the bells and sing sweet carols and hymns of praise. But underneath it all there is a heaviness in our hearts because of the tribulations which encompass the world and our own beloved country. "Crime," says FBI Director J. Edgar Hoover, "has reached such proportions in this

country that morality, integrity, law and order, and other cherished principles of this country's great heritage are fighting for their very survival in many communities today." Preliminary reports indicate a 17-percent increase in crime in 1968 over the previous year. Crime is costing Americans an estimated 31 billion dollars a year.<sup>1</sup>

For nineteen hundred years the birth of the Savior of the world has been celebrated by millions, but the acceptance of the principles of the glad tidings heralded by the "heavenly host" has been more of a pretense than a reality. The message of the gospel—the glad tidings of great joy which is unto all peoples—has gone unheeded! For many years thinking men have deplored this digression from and lack of interest in religion and the gospel of Christ and have warned the world of its dire consequences.

During many generations there has been a gradual decay of religious influence. A survey taken by the sociology department of the University of California reveals that 40 percent of all Protestants queried do not believe it is necessary to be good to be saved, and 43 percent of the Catholics questioned agree with them.

It is also reported that 45 percent of the Protes-

*(Continued on following page.)*

<sup>1</sup>Deseret News, Monday, July 7, 1969.

(For general use of Course 9; for Course 13, lesson 18, January 11, "The Sermon on the Mount"; for Course 15, lesson 13, December 14, "Out of Gloom into Light"; for Course 17, lesson 18, January 11, "The Grace of Christ"; for Course 19, lessons 14 and 19, December 14 and January 25, "Truth" and "Conviction"; for Course 25, lessons 18 and 20, January 18 and February 1, "Service to God and Man" and "Resolving Conflicts"; for Course 27, lesson 21, February 22, "Revenge and Retaliation"; to support family home evening lesson 18; and of general interest.)

tants contacted do not think prayer is necessary to a religious life, and 46 percent of the Catholics again agree. How great has been the Christian apostasy!

A Gallup survey shows that 57 percent of all students contacted used drugs and liquor. It is of more than ordinary interest in this study to note that 67 percent of the college demonstrators used narcotics.

#### Six Enemies to Peace

The gospel of Jesus Christ looks to the establishment of the kingdom of God, which shall make of humanity one large family of genuine love and goodwill among all its members. Such a kingdom cannot be established by force of authority—it can only come through a new life within the individual soul. We should accept and live the Savior's commandments and be thankful for the restoration of the gospel; and as never before we should know especially the great value in this day of revelations regarding *chastity* and the *Word of Wisdom*. And we must free ourselves from the sinful practices which are so rampant in the world today.

Peace is the greatest blessing that can come to man! Not lethargy, not inactivity, but peace; that peace which Christ had in mind when after his resurrection he appeared to his Twelve and said: "Peace be unto you." (John 20:19.) Such peace is never won by subterfuge nor argument. No peace is ever in store for any of us but that peace which we shall win by victory over shame and sin—victory over the sin that oppresses as well as over that which corrupts.

Six enemies to peace I name as *avarice, lust, worldly ambition, envy, anger, and pride*—the six things which the Tempter offered in varying forms to the Savior on the Mount of Temptation. Unrestrained passion, ungoverned appetite, envy, hatred, wealth and power used to govern men and to crush them—these are the enemies of peace. They bring misery to the individual. They bring unhappiness into the home. They bring war and contention in the world; discontent, misery and death. They are the opposite of that peace which Christ came to give to the world. Why cannot men strive more earnestly than ever before to leave them out of their hearts; to overcome avarice; to give rather than to get?

#### The Road to the Heart of God

Only by the triumph of principles of righteousness over evil can the world have the peace which Christ came to give to the world. No peace has ever been won or obtained by the cultivation of any of the

six passions I have named. Why will the Christian world not understand this?

Though it is not a pleasing thought, we must realize that over half the world is under the influence of hate. Accompanying the spirit of hate in the Communistic countries especially is the denial of God. Satan was cast down because he tried to replace the Creator. But Satan's power is still felt. He is active and is prompting at this very moment the denial of God's existence, the existence of his Beloved Son, denying the efficacy of the gospel of Jesus Christ.

The New Testament says it is impossible to take a right attitude toward Christ without taking an unselfish attitude toward men: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) We may think as we please about the matter, but there is no question as to what the Bible says. As expressed in the New Testament, there is no road to the heart of God that does not lead through the heart of man.

Faith in God springs from the heart; it is yours, it is mine. It cannot be other than personal. Jesus said that the poor in spirit would possess the kingdom of God. Who are the poor in spirit? Those who, in deepest consciousness, realize their need of spiritual possessions, not earthly possessions; those who yearn to be in harmony with God and his teachings. Again, he said that it is the pure in heart who shall see God. It is the peacemakers who shall be called the children of God. Paul wrote:

*. . . He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)*

#### "The Lord of Heaven and Earth"

What does such faith as that mean? The Lord becomes the center of our being, the guide to our thoughts and acts. Men must feel that around and over all there is our Father, "Lord of heaven and earth." They must have a faith that this universe is not left to the guidance of irrational and random chance, but on the contrary is ordered and controlled by divine intelligence and wisdom.

As one tragic result of the blind and stubborn refusal of most men and nations to accept the heavenly announcement of "peace on earth, good will toward men," war still rages; and boys with no malice in their hearts carry muskets and bombs in their hands in inclement weather in far-off countries, and thousands at home grieve for soldiers and loved ones who will never return.

Wars continue because suspicion, distrust, enmity, jealousy, bigotry, and greed—enemies of peace—are still rampant in the hearts of men; and sorrowfully, as a result, we see exemplified in the world the fulfillment of the prediction that a time will come when "brother shall deliver up the brother to death." (Matthew 10:21.)

To overcome these negative virtues and plant in the hearts of men tolerance, compassion, good will, and charity, came the Son of Man, the Savior, the Prince of Peace, "to give to them that sit in darkness," and to establish universal brotherhood among them. However, only to the degree that men desire peace and brotherhood and are willing to follow the paths that lead to this blessed condition will the world become a better place in which to live. Only by adherence to fundamental principles of righteousness can peace come, either to individuals or to nations.

#### Comfort for Today

Two thousand years ago Christ comforted his disciples with sayings which, if you listen, you can hear to your own comfort today:

*These things have I spoken unto you, being yet present with you. Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid.* (John 14:25, 27.)

I greet you on another anniversary of the birth of the Prince of Peace, and invite all men everywhere to pause earnestly and give wholehearted acceptance to the ever-standing divine invitation:

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.* (Matthew 11:28-30.)

It is the duty of representatives and members of this Church to manifest brotherly love first toward one another, and then toward all mankind; to seek unity, harmony, and peace in organizations within the Church; and, then by precept and example to extend these virtues throughout the world. The living Christ is its Head. He is the Son of God, our Redeemer, our elder brother, the Prince of Peace, the Savior of Mankind.

May this celebration of the birth of the Babe of Bethlehem find more millions of honest hearts than ever before sincerely echoing the song of the heavenly host—

*Glory to God in the highest, and on earth peace, good will toward men.*

Library File Reference: JESUS CHRIST—DIVINITY.

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*How could I best provide for my wife and family and realize greater fulfillment in life? Experience taught me that only through faith in God and a commitment to serve him could I find . . .*

# SECURITY

## For Me and Mine!

by Keith C. Brown\*

The phone rang. I picked it up and heard Slim, our neighbor from across the street, say, "Keith, I'd like to pick you up in the morning and take you to priesthood meeting."

"I'll bet you would!" was my rejoinder; and we both laughed.

At 7:30 Sunday morning I heard a great deal of honking in our driveway. I peeked out, and there was Slim, waiting. If there's anything I dislike it's a



Art by Jerry Harston.

man with no sense of humor. I tried to go back to sleep, but he continued to honk his horn; and finally, sheerly out of consideration for the neighbors, I dressed and went to priesthood meeting with him.

Excuses? I'd used them all to pretend my Church membership was unimportant:

"I work hard, and Sunday is my day." *It is the Lord's Day too, remember?*

"I can get closer to the Lord by a fishing stream in the mountains than in a stuffy sacrament meeting!" *But the Lord isn't in the fishing stream—he has made an appointment to meet his children where his covenants are being renewed.*

"But I'm good to my wife and children!" *In this life—what about the next?*

I still had many defenses: my philosophy classes at the university, my comfortable social life, the fear of financial burdens with Church requirements—and everyone knows golfers play their best on Sundays.

The pattern had been there for a long time. When I was four years old my father died, and Mother had to go to work. For many years our bishop helped to fill the void for me, and I came to look up to him and depend on him. Then, about the time I became a deacon, the bishop was excommunicated. Not understanding the justification, it was easy for me to become bitter and skeptical about the Church from that point. For over 20 years I sidestepped any involvement with the Church and mocked those who attended meetings. It was easy to find others who applauded my views.

### The Campaign

Then began the campaign to bring me back. Slim's phone call was only one in a chain of events. An Aaronic priesthood advisor, my wife's parents, my children—all worked to help bring the real spirit and importance of the Church into clearer focus for me.

My lovely wife Geneva had been patient with me for ten years, while she assumed Church responsibilities for both of us. Her patience, tolerance, and unwavering faith in me finally began to penetrate. One day she suggested I might qualify to baptize our daughter Judy—if I made the effort.

For Course 9, lesson 22 (February 1), "A Latter-day Saint is Obedient and Cheerful"; for Course 15, lesson 13 (December 14), "Out of Gloom into Light"; for Course 19, lessons 17, 19, 20 (January 11 and 25 and February 1), "Prayer," "Conviction," and "Endurance"; for Course 25, lessons 13 and 17 (December 7 and January 11), "Labor for That Which Perisheth Not" and "Rationalization"; for Course 27, lesson 16 (January 11), "Spiritual Guidance"; for Course 29, lesson 21 (February 22), "The Falling Away Predicted"; to support family home evening lessons 13 and 17; and of general interest.

\*Keith C. Brown is president and general manager of Brown Distributing Company and a counselor in the Holladay South (Utah) Stake presidency. A graduate of the University of Utah, where he was a studentbody officer, he serves in many civic organizations, including the Chamber of Commerce, and is presently president of the Granite District school board. He is married to Geneva Burdett; the couple have six children and are members of the Holladay Eighth Ward.

About this time the bishop asked me to teach a Sunday School teacher training class, and somehow I accepted. At the time I felt that here was a very discerning bishop who recognized a rough-cut diamond. Afterward I discovered that he knew I had been on the staff at the University of Utah and thought I was teaching there—actually I had been graduate manager of athletics and student activities! And only a short time ago my wife confessed she had nudged the bishop by suggesting I be given an assignment. I should have been suspicious when I saw that the class was composed only of wives of the bishopric and stake presidency members.

#### **The Only Security—Yourself and God**

Not long after this I was chairman of a Founder's Day dinner at the University of Utah, where General William H. Dean was the invited speaker. A remarkable man, he had been held captive in the Korean War for months. In personal conversation with me he said: "There is no security in man—the only security is in yourself and in your God." I was impressed with his words, though I didn't realize how soon I was to recall them again.

The very next morning after the successful Founder's Day event, my employer called me in for a chat. At that time he was president of our company; I was vice-president and had been promised an opportunity to buy a stock interest. Knowing my interest in public service, he asked me why I didn't return to university life. I told him that for me this was only a hobby and an outlet. Then he told me that with his family's involvement in the company, the stock commitment could not be kept. I would always "have a good job," but I should realize that his family interests must be served first.

I went home at 10:00 in the morning. Geneva met me at the door, smiling. "Have you been fired?" she joked.

"Yes, I think I have," I said. She saw the look on my face and took my hand.

"Maybe you should pray about it."

I was too belligerent for that. My pride was hurt.

But as the days passed and I decided I couldn't return to the firm, I became concerned. I made the rounds of other businesses—no one was hiring any vice presidents.

#### **In Desperation, I Prayed**

Then I got scared. Like most people, we had only a small savings. In desperation, in fear, and finally in humility, I prayed. And I made a commitment to the Lord that I have tried to keep. Tithing, Word of Wisdom, Church attendance, and keeping the commandments all started that day. And the

Lord answered my prayers, both generally and specifically.

With the help of some friends I started a new company which became successful after the first few months. Fine people have become associated with us, and each day I'm more aware of the Lord's answers to my prayers.

#### **Home Teaching—A Miracle**

About this same time another miracle occurred. My home teaching companion and I were at the door of a new family who had just moved into our area. (The bishop had suggested we call on them. Reluctantly, we did.) Inside the house we could hear a youngster crying. The girl who answered the door appeared to be little more than a youngster herself. She looked as if she also had been crying, and she was obviously expecting an increase in her family. Her husband worked two shifts daily, she told us. We soon found that the girl had married very young and her life was not happy. We didn't stay long, and I don't know what we said. The next month on our visit to the family the same circumstances were present. Again the tears were apparent when the girl opened the door, and she appeared distraught and tired.

When I arrived home, I said to Geneva: "Why does the Church inflict home teachers on families like that—interfering with people's lives? Why don't they change the program so people will phone when they want home teachers?"

She replied gently, "Perhaps you'd better pray about it."

I was belligerent, but I prayed.

The next Sunday was fast Sunday. I was in fast meeting responding to a challenge from Geneva that I bless our new baby, and I was scared to death. It was the first testimony meeting I had attended in many years, and I sat at the front so I wouldn't have to carry a crying baby all the way up the aisle. Somehow I got through the blessing. Then testimonies began.

Without turning around I recognized the voice and the tears—of the young mother. She was saying that she had decided to attend this one meeting before moving from the ward; she wanted to thank her Heavenly Father for answering her prayers. She said her life was difficult and sometimes she felt she couldn't carry the burden. At those times she prayed very hard for help. And on those nights our Heavenly Father sent her the home teachers!

Her prayers had been answered—and now, so had my prayers about home teaching.

*(Concluded on page 435.)*

Every Sunday since our children were born we have questioned, "What is appropriate for a family to do to keep the Sabbath day holy?" Nothing has been more important to my husband and me than that our children learn to love our Father in heaven and keep his commandments. We have all wanted to keep the Sabbath day holy, and we have been very conscious of what each of us does, hoping that our activities are acceptable to the Lord.

Priesthood meeting, Sunday School, sacrament meeting, and other scheduled Church meetings are top priorities for our time on Sunday. Attendance at these meetings takes most of the day. However, we do find time to participate in special family activities throughout the day. Many of the "do's" and "don't's" for our Sunday activities were formulated from the writings and talks of our prophets. Others we have determined following evaluation of our experiences. Criteria we have used for evaluation are:

- (1) *Does the activity increase our knowledge of the gospel?*
- (2) *Is the activity one which unites the family?*
- (3) *Does the activity bring love and peace into our home?*
- (4) *Is the activity unique to Sunday?*

#### **Sunday Is the Day!**

Sunday has been a day for inviting grandparents into our home or for visiting them at their homes. We are blessed with four loving, generous, and spiritual grandparents. We have spent many happy Sunday hours listening as they have told of experiences when they were young and of experiences of illustrious ancestors. What a great gift to bestow upon children: a knowledge of forefathers who devoted their lives to the service of God and to their fellowmen. This knowledge has made us want to live to be worthy of their example.

Sunday was the day my husband and I chose to take our children through the missionary plans we had used with investigators in our respective mission fields. We wanted our children to have the same joy of prayers answered which converts experience when they study the Book of Mormon and gospel principles and seek for a testimony. This is the day when other gospel lessons are taught from Church manuals and magazines and when gospel talks are written.

Some of our present Sabbath day activities are different from those of a few years ago. Our oldest daughter is now in her sophomore year at high

*If parents desire to unite family members in love, peace, and gospel understanding—*

# SUNDAY IS THE DAY!

*by Ethna R. Reid\**

school and our youngest child, our only son, is in the sixth grade. But the spirit of the Sabbath remains the same in our home as we find new ways to express it.

Sunday is still the day we keep our individual "Treasures of Truth" books up-to-date. Each member of the family has three or more scrapbooks filled with special remembrances and personal history.

#### **Excitement of Being Together**

Sunday has been the only day of the week when we have found time to sing together as a family. We have been encouraged by wise grandparents to give programs, as a family, on special family occasions such as birthday dinners, reunions, Thanksgiving, Christmas, and family home evenings. This has necessitated our writing scripts, playing instruments, acting, and singing together.

Puppet shows not only held the interest of our children when they were young—only last week our teen-agers spent two hours Sunday evening taping a dramatization of their own play in preparation for a puppet presentation to the family.

Sunday is the day we use our best linen, silverware, and glassware for our meals, even though the meals are usually more simply prepared than on other days because of our many church activities.

This is a day we hope friends will call—with or without an invitation.

This is the one day each week when the family gathers around the kitchen table and evaluates the past week's activities and plans for the next. We tell each other about those things that we are glad happened during the week and the things we wish we

\*Ethna Robinson Reid is head of the child area committee on the Sunday School general board. She is also director of the Exemplary Center for Reading Instruction, Salt Lake City, and a former elementary school principal, supervisor, and teacher. She received her PhD at the University of Utah in 1965 and has since been a guest lecturer at several universities. She filled a mission in New England and the Northwestern States, 1949-1951, and has served in many Church auxiliaries. She and her husband, Mervin Roland Reid, have three children and are members of the East Millcreek Eighth Ward, Mount Olympus (Utah) Stake.

(For Course 9, lesson 22, February 1, "A Latter-day Saint Is Obedient and Cheerful"; for Course 11, lesson 23, February 22, "The Fourth Commandment"; for Course 25, lesson 20, February 1, "Resolving Conflicts"; for Course 27, lesson 14, December 28, "The Day of Renewal"; to support family home evening lesson 20; and of general interest.)





Art by Jerry Harston.

could change. We put into words our desires and feelings about life—our concerns for public events—our love for each other.

This is the day my husband has each child identify special school and church assignments coming up during the following weeks—so no assignment is procrastinated until the “night before.” He also encourages each one to share his rock collection, term paper, honor badge assignment, scout award, a book read—things accomplished and learned—so that each becomes a teacher to the family. In our discussions we bear our testimonies to each other of truths we have learned and blessings we have received from our Father in heaven.

This is the day we don’t go to movies, we don’t play ball, we don’t go shopping, and we don’t go swimming. This is the day we know we can nap, rest, or spend a quiet hour reading.

Sunday has been the greatest factor in our lives in keeping our family excited about being together and interested in one another. We are thankful to our Heavenly Father for this day in which we remember him and dedicate ourselves to becoming more like him.

Library File Reference: SABBATH DAY.

## SECURITY FOR ME AND MINE! (Concluded from page 433.)

### The Greatest Thrill

Many great thrills have been part of my life. In athletics I was manager of the great 1944 Cinderella Kids at the “U” and was present in Madison Square Garden when they won the NCAA National Basketball Championship.

In business I was made national president of the wholesale industry with which I am associated and two years later received our industry “Man-of-the-Year” award. I have been called as an elders quorum president, a member of the bishopric, a high counselor, and for the past seven years as a member of the stake presidency.

But all the thrills of my life are in miniature compared to the day Geneva and I (after 13 years of civil marriage) were sealed in the temple by Elder Richard L. Evans. We knelt at the altar while our children, dressed in white and looking like the angels they are, were led in and knelt beside us to be sealed to us for time and all eternity. A few years later I returned to the temple with Geneva, our daughter Judy and her husband Krege, and our re-

turned missionary son Denny, together with his brother Ronald who was just entering the mission field. Each day I am thrilled at the closeness of the communication in our family—a communication which would not be possible without the Lord’s Spirit in our home.

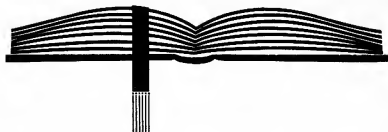
God has been good to us. And what great security we find in him, as we kneel in family prayer! Certainly our Heavenly Father, our Elder Brother and Savior Jesus Christ, and our loved ones here on earth are all that are really important in making life meaningful. For us there is now new meaning in the scripture:

*He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matthew 10:39.)*

Thank heaven for the “interfering” people who brought the gospel back into my life! Each Sunday as I go about my Church assignments I feel more deeply the growth and blessings I have received. And I wasn’t much of a golfer anyway.

Library File Reference: CONVERSIONS AND CONVERTS.

SPIRITUAL ASPECTS OF  
THE BOOK OF MORMON  
FIRST IN A SERIES



# The Power to Repent

by Paul R. Cheesman

The abrupt entrance of Samuel the Lamanite into Nephite history is recorded in Helaman, chapters 13-15. At this time, about six years before the birth of the Savior, the Nephites were generally more wicked than the Lamanites. The circumstances surrounding Samuel's visit to the Nephites indicate that the Nephites had been members of the Church or known about the gospel, and many had now declined into a state of complete apostasy. Samuel preached repentance, prophesied of the coming of the Savior, and finally made this declaration to the Nephites:

*But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head. (Helaman 13:38.)*

There are important lessons to be learned here. The first concerns the involved nature of our free agency. Free agency is the *ability* or *power* to choose. To illustrate: A man can now understand the laws necessary to take him to the moon and he has a choice of going or not going. But how many of us have the *power* to choose to go to the moon? It takes

For the general use of Course 9; for Course 15, lesson 13 (December 14), "Out of Gloom into Light"; for Course 17, lesson 22 (February 8), "Getting Acquainted with the Book of Mormon"; for Course 19, lessons 20 and 21 (February 1 and 8), "Endurance" and "Repentance"; for Course 25, lesson 17 (January 11), "Rationalization"; for Course 27, lessons 16 and 19 (January 11 and February 8), "Spiritual Guidance" and "Deeds and Motives"; to support family home evening lesson 17; and of general interest.

a certain amount of training, education, age, and other qualifications to be an astronaut and therefore be put in a position to choose. I cannot, therefore, go to the moon; even though the understanding of the law is present. My *power* to choose is limited.

## Losing Our Will to Repent

In reflecting on the scripture quoted above, I would like to submit that the power to choose increases in proportion to the number of God's laws a man is able to incorporate into his life, and that that power diminishes in relationship to his departure from God's laws.

### TO BE FREE

*Freedom! he says,  
I will not hear!  
And so he walks  
The broad road  
Filled not with  
Happy travelers  
But with men  
Shackled by powers  
That bind the will.*

*Free?  
When, step by step,  
He chooses disaster,  
And then, at last,  
The will is gone.  
O unwise,  
Why in the guise of freedom  
Does he choose the way  
That leads to freedom lost?*

*O men, hear your Creator,  
Whose path is one that builds  
and fills*

*Man with the greater  
Power to choose—more free  
To choose again.*

—Millie Foster Cheesman.

Now notice again what Samuel stated: "... Your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure. . . ." (Helaman 13:38.) Samuel is not saying that God has made it impossible for anyone to repent; he is saying that these apostate Nephites have gone so far into iniquity and depravity that they have lost their *will* to repent; their *power* to choose and feel has decreased to such an extent that they have no *desire* to repent, and therefore they will not repent. Samuel therefore teaches that if we procrastinate our repentance and become further and further imbedded in the morass of sin there will come a time when we too reach the point of no return, and our "destruction is made sure."

All eight-year-old children, as they become responsible for their actions, start choosing between two eternal forces: the enticings of the devil and the influence of the Lord. With the exception of Jesus Christ, no one has yet made it through mortality without yielding to the power of the adversary at some time. If, in this existential world of predicaments, a person can profit from his mistakes and continually strive to obey God's laws, then, according to the formula, his *power* to choose increases; whereas, if he chooses evil rather than good, his *power* to choose diminishes. The Lord has stated that his Spirit will not always strive with men. (See Genesis 6:3.) A man who continually, year after year, takes narcotics, thereby succumbing to the will of the devil, soon becomes a slave to this habit and eventually reaches a point of no return—losing his *power* to choose. In this condition, without the spirit and influence for good, a man may not even know what is right or wrong—or even care. He is bound from within to his course of action; for him there are no alternatives; there is no choice.

#### Increasing Our Power to Choose

On the other end of the spectrum, the person who continues to choose the good will increase his *power* to choose, and will, in time, be able to overcome all obstacles. Surely those of the prophets and apostles who fall into this category have more power to choose among the many alternatives of life and truly

become free. One other fact is also evident: Those who operate on this end of the spectrum with such great knowledge and power to choose are also those who alone possess the power to choose the greatest evil—that of a son of perdition. Only one blessed enough to have *known* and *partaken* of the power of Christ is eligible to cast himself into total damnation. (See Doctrine and Covenants 76:31, 32.)

A young person who has learned in his youth to obey God and has chosen the way of obedience has a source of *reserve power* that will provide him with the actual strength to make the right choice in times of great stress.

I know of several military men who have had tremendous temptation during wartime conditions. Some of them have confided to me how they became so frustrated that they wanted to sin and had even decided to sin, but that there was some *power* within them that would not let them commit that sin. They sometimes referred to this power as "... maybe my testimony." Whatever the name, the *reserve power* to choose the right was there. Most of these young men had attended priesthood, sacrament, and auxiliary meetings, obeyed their parents, and tried to live a good life in their pre-military days; therefore this *reserve power* was stored, giving them the will they needed when an important moral decision had to be made.

#### Our Point of No Return

Another important and potent force exerts itself in this principle of power to choose. Remember Alma the younger? This wayward young man was visited by an angel because of the vicarious power of Alma the elder, his father. Suppose a boy in the service is about to choose evil? The gospel teaches that the *prayers* of a righteous parent, brother, sister, or loved one can transfer to him the *power* to choose the good.

As Samuel's words are digested, let us remember that we do not know what our own point of no return is—and the closer we get to it the less aware we will be. The possibility of losing the will to repent is a part of mortality, and procrastination of repentance is a powerful suggestion of the devil to lessen our power to choose.

The second lesson to be learned from Samuel's warning to the Nephites concerns the reason he gave as the *cause* of the terrible slavery in which the Nephites found themselves, and will be treated in the second article of this series.

Library File Reference: FREE AGENCY.

COME, gather the little children together, and let's pretend. Let's pretend that we are kind, kind to ourselves, to our Heavenly Father, to friends, animals, and to everyone.

Young children love to pretend. Their eager minds are continually creating make-believe worlds in which to play. For them the moon is less than a second away, and Adam and Eve are alive today. Pretending is simply being, doing, having, and feeling—in an unseen world of objects and events. Little is needed for pretending; no extensive dialogues or elaborate props, only young imaginations.

*The Three-year-old in Sunday School—  
Tenth in a Series*

# LET'S PRETEND

*by Bonnie L. Ballif\**



*Pretending becomes life itself in the young child's mind.*

The limitless possibilities in fantasy and the ease with which children move in and out of this realm provide a unique means for them to meet a multitude of situations and people. *Pretending facilitates learning by expanding the learning environment.*

In his mind's eye, the child is able to be at one moment as brave as Daniel in the den of lions, and at another as compassionate as the Good Shepherd searching for the lost lamb. The child not only learns to assume momentarily the virtues of various characters of old; he also learns to be virtuous himself. Through the process of pretending that he is kind, the young child learns to be kind.

## Seeing Kindness

Before a child can pretend that he is kind, he must know what kindness is. He could be told that kindness is a certain way of doing, that it is being tender, compassionate, gentle, good, and generous; but finding meaning in a verbal definition is difficult when words are hard to understand. A much more effective means of defining words for little ones still acquiring basic vocabularies is to use *behavioral* definitions. A child learns what kindness is by associating the word with the kind of behavior he sees.

In order to understand kindness, children need to see people being kind to themselves by putting on warm clothing when they are cold, by going to sleep when they are tired, and by taking care of themselves when they are sick. Children need to see people being kind to their friends by greeting them warmly, helping them when they are busy, and going places and doing things with them. Children need to see people being kind to animals by holding them so that they will not feel pain, keeping them from getting into dangerous areas, and feeding them when they are hungry. Young children need to see people being kind to everyone, including their Heavenly Father, by being quiet when they come into his house, and by doing all he has asked them to do.

Although most children have seen some kindness in action, their exposure to life has been limited. It should not be assumed that all children have learned to recognize the defining characteristic of "kindness" in instances of behavior they may have experienced and heard called "kind." In the classroom, through pretending, it is possible to represent such examples and insure that all children see what kindness is. *Pretending facilitates learning by providing a behavioral definition of the virtue to be portrayed.*

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Ann watches teacher being kind to the pretend kitten.



Ann holds the pretend kitten gently.

### Pretending Kindness

*Pretending facilitates learning by increasing the child's behavioral repertoire.* Pretending requires that the child go through a performance of a kind deed. In order to accomplish this, it is necessary for a number of overt and covert responses to be coordinated. First, the teacher should encourage the child to *think* of kind deeds he might do. As suggestions are made, they should be reinforced with expressions of approval. The teacher may find that it is necessary for her to present additional possibilities verbally, pictorially, or behaviorally. The child must then select one of these "kind deeds" to portray. This means the child must first *consider* many ways to be kind and then *choose* the one deed he wants to dramatize.

The child then *performs* the chosen behavior. If he is shy or needs direction, the teacher should model the behavior for him to follow, gently encouraging him until he is successful alone. A few simple motions such as correctly carrying a kitten or shaking hands with a friend are sufficient and effective. Finally, the teacher should help the child *feel* the reward of being kind by describing this feeling—telling how she feels when she is kind. Then, as the child completes his kind deed he should be encouraged to describe the way *he* feels.

These experiences in pretending should take place individually for each child. The teacher should move from one child to another, directing each one in his portrayal of kindness without the inhibiting structure of a formal drama. This one-to-one relationship makes it possible for the teacher to carefully guide and reinforce each segment of the child's per-

formance. *Pretending facilitates learning by allowing the teacher to individually shape desired behavior.*

Each tiny response is an essential component of kindness, and all are in action when a child is learning to be kind through pretending. He is *thinking* about kind deeds and *deciding* to do kind acts with his mind; he is *seeing* kindness with his eyes; he is *hearing* about kindness with his ears; he is *making* kind motions with his body; he is *feeling* in his heart the inner warmth that comes from being kind. Every part of the child is busy. *Pretending facilitates learning by totally involving the learner.*

### Living Kindness

The ultimate aim of teaching children to be kind is to make them more kind in their daily lives. This transfer of precept to action is more likely to occur if the activities of the classroom are similar to the activities of life itself. Pretending more than stimulates, it *becomes* life itself in the young child's mind. Consequently, the transfer of learning from pretended life to real life is high. *Pretending facilitates the transfer of learning by creating lifelike experiences.*

Pretending, then, facilitates learning by expanding the learning environment, providing behavioral definitions of virtues, increasing the child's behavioral repertoire, allowing the teacher to individually shape the desired behavior, totally involving the learner, and creating lifelike experiences.

So, come, gather the little children together, and let's pretend. Let's pretend that we are kind, and through our pretending let us learn to be kind to ourselves, to our Heavenly Father, to friends, to animals, and to everyone.

Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.

Young Nephi's unquestioning faith in God led him  
to say of any task, no matter how difficult . . .

# "I Will Go And Do..."

by Glenn L. Pearson\*



In Hagenow, Germany, shortly after the end of World War II, I wrote the following note in my diary:

*According to word received from my wife today, President Heber J. Grant is dead. . . . The world has thus seen the passing of a great leader. Generations unborn and those who have slumbered through the ages will yet declare him one of the noblest sons of God who has trod this mortal earth.*

Heber J. Grant had become President of the Church when I was one week old. I knew no one else in his place until I was past 23. I learned about the faith of Nephi from President Grant. Nephi was a hero to him because of his faith. And there have been few if any men in our day who have so exemplified the faith of Nephi as President Grant. Thus, as I listened to the prophet of my youth, I found two great heroes—a prophet of old and a prophet of the latter days. These two were giant-sized examples of faith. Nephi said:

*I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)*

This was President Grant's favorite passage of scripture. I heard him quote it many times. It was the inspiration behind his struggle with many obstacles. When his penmanship was described as "hen scratchings," he struggled until he won a prize as the best penman in the territory. When several voice teachers gave him up as a hopeless cause, he struggled on until he could sing many LDS hymns very well—his was the voice we heard above the rest when we gathered around the radio to listen to general conference.

Always Heber J. Grant hoped that the passage

(For Course 13, lesson 19, January 18, "The Miracles in Galilee"; for Course 15, lesson 13, December 14, "Out of Gloom Into Light"; for Course 17, lessons 21 and 23, February 1 and 15, "The Book of Mormon" and "Distinctive Characteristics of the Book of Mormon"; for Course 19, lesson 19, January 25, "Conviction," for Course 27, lessons 12 and 13, December 7 and January 4, "Key to Spiritual Power" and "Gifts of the Spirit"; and of general interest.)

he loved from Nephi would move the saints to action, as it had moved him. He felt that, just as with personal achievement, only lack of faith could hold back the progress of the kingdom. Increasing statistics was, after all, about the same kind of task as winning at baseball or amassing a fortune so that you could meet your obligations to the family and the kingdom in a valiant way. Such was the practical faith of President Grant, and of Nephi, whom he admired.

## Young Nephi and Young Heber

A young man in his teens listened to his father in the desert along the borders of the Red Sea. His father said, "Nephi, the family record is in Jerusalem in the keeping of a military officer named Laban. It is filled with sacred writing and our genealogy. God has commanded us to get it. Your brothers have complained at the task, but I want all of you to go up to Jerusalem and get that record."

Nephi's older brothers saw nothing but the danger and difficulty involved in their mission. Nephi was satisfied just to know that the commandment came from the Lord. If it came from the Lord, it could be done. He would not command them to do anything that could not be done.

Another young man sat by his widowed mother in a humble frontier home. He noticed that she was never idle. And she labored for him. She had lost two husbands. The first was the Prophet Joseph, to whom she had been sealed. The second was Jedediah Grant, an apostle of the Lord, member of the First Presidency, and father of Heber J. Grant.

Young Heber resolved that he would build his mother a good home. He resolved to have the job done by the time he was 21. And he did.

Is it not a commandment of God that children should honor and care for their parents? It is in-

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deed. So it can be done. "I will go and do the things which the Lord hath commanded. . . ."

Nephi and his grumbling brothers went to the house of Laban. Laban did not respond. In fact, Lehi's sons were lucky to escape with their lives. The older brothers abused Nephi severely for his persistence in returning for the records. But at last that persistence paid off. The brothers returned to Jerusalem with Nephi and hid outside the city walls while he "crept into the city" alone. Imagine the courage of a teen-age boy venturing into the dark and narrow streets of an ancient city by night! But Nephi went on in faith, doing all he could to accomplish his mission. And as he made his way along the streets, the Lord delivered Laban into his hands—with the command to slay him. Nephi didn't want to do it. It was hard. But again he was obedient. Then, after he had killed Laban, he played out the drama to the end; wearing the garb of the slain man and imitating his voice, he obtained the metal plates he had come for and returned successfully with his brothers to the desert camp of his father.

#### God Does Not Make It Easy

A college junior came to his religion teacher one day with a problem. He wanted to be a medical doctor. He had prayed and thought a good deal about it and felt that the Lord had inspired him to pursue that profession. But now he questioned whether he had been inspired after all. The reason: the pre-med classes were very difficult.

"Were you true to yourself when you made the choice?" asked his teacher.

"What do you mean?"

"One should never choose his profession for any reason but genuine interest and aptitude. A poor doctor may be less famous and rich than a good mechanic."

"I believe I was honest, and I believed I was inspired; but I have to work very hard to get passing grades. One would think that the Lord would make it easy for me, if I am to be a doctor. But no matter how much I pray, it still is hard."

The teacher then told the student the story of Nephi and President Grant. They talked about Laban, the journey through the wilderness, the building of the ship, and all the other difficult tasks that Nephi had to perform.

"Can you imagine a desert man building a ship that would accommodate several families and their provisions for months?" asked the teacher.

"It must have been very hard," the student replied.

"Yes, it was very hard. No doubt the Lord could

have made the ship for him, like the fairy godmother made Cinderella's carriage. But this is not God's way. Only fools dream of such easy solutions, and only knaves and wicked politicians promise them. Why did God reject the plan of Satan in the pre-mortal spirit world?"

The student was very thoughtful now as he considered the answer to that question. He and the teacher reasoned together out of the scriptures. They drew their conclusions *from* the scriptures; they did not take their own conclusions and *then* go to the scriptures to try to find justification for them.

The student went away knowing what Nephi and President Grant knew: God will prepare a way for those who are faithful, but he does not make that way easy for his children. When he says, "Go down that road," he does not mean, "If you will go down that road, I will see that there are no ruts or rocks to shake your wagon, no hills to climb, and no long, hard detours to execute."

#### Material or Spiritual Values?

Apparently Laman and Lemuel associated with a class of well-educated Jews. These Jews were wealthy. They were socially and politically acceptable to the ruling class in Jerusalem. Their religion was the religion of "Babylon"—worship of the State. The State was their god. They looked to the State for the fulfillment of their needs and the solution of all their problems. Most of the world has worshipped this god instead of the true God.

The values of those who worship the State-god, the god of "Babylon," are all material. They are worldly values. They are the values of the warm back and the full belly.

The values of those who worship the true God are spiritual and eternal. More than the food of morality and the garments of men, they are the values of courage, self-reliance, obedience to God, and victory over the trials of the flesh. They are values that inspire men to climb the high mountain and live above the foothills of mediocrity.

Young Heber was in the backyard throwing a ball at the brick barn. He kept at it for hours and hours on end. The bishop looked over the wall and shook his head and muttered, "That boy won't ever amount to anything." But young Heber, though not naturally adept at this sort of thing, learned to hit any brick he wanted to. By then, I imagine those bricks were reverberating with an echo which sounded something like "I will go and do! . . ." Young Heber became an able "bush league" pitcher. And his whole life was an echo of the words "I will go and do. . . ."

Library File Reference: SUCCESS.

# A GARDEN FOR GABRIEL

by Mabel Harmer

Tommy was showing his goat Gabriel to his friend Peter. "I guess Gabriel is about the smartest goat in the whole wide world," said Tommy.

"Can he stand on his hind legs and beg?" asked Peter.

"Well, no. Goats don't do that. Not any goats do that, but they can jump real high."

"My dog can stand on his hind legs and beg," said Peter.

"Sure. But that's because he's a dog," said Tommy.

"Well, then, what does your goat do that makes you think he's so smart?" asked Peter.

"He was only one week old when my dad found him and brought him home. He hadn't learned to

(For Course 3, lesson 25, February 15, "We Are Kind to Pets and Other Animals"; for Course 4, lesson 44, February 15, "Our Animal Friends"; for Course 9, lesson 24, February 22, "A Latter-day Saint Is Kind"; to support family home evening lesson 19; and of special interest to young children.)



Art by Jerry Thompson.



eat yet and we had to give him milk in a pan. I let him suck on my fingers while he drank the milk, and in just a few days he could drink all by himself. Don't you think that was smart?"

"I guess so," said Peter, who after all didn't know very much about goats. His only pets had been a dog and a turtle.

"He knows his name too," Tommy went on. Just to prove it, he called; and Gabriel came bounding up to get the apple that Tommy had brought.

Just as Tommy had said, Gabriel was very smart and would have been quite wonderful if he hadn't become so fond of Mrs. Madsen's garden. He liked the peas, beans, and carrot tops, but the heads of lettuce were his special favorites.

The fence between the two lots wasn't very high, and Gabriel could easily jump over it. The first time he jumped over and made his lunch on the neighbor's lettuce, Tommy caught him at it and gave him a good scolding. The goat looked very sorry, and Tommy was almost sure it wouldn't happen again; but it did.

The very next morning Gabriel jumped over the fence again, and again the day after that. So Tommy wasn't surprised when Mrs. Madsen said, "Now I've stood all I can from that goat. You will most certainly have to get rid of him."

Daddy agreed that unless Gabriel could be kept in his own yard, he would have to go. Tommy tried tying the goat to the apple tree with a long rope, but that didn't help. Gabriel chewed through the rope and was off again to Mrs. Madsen's garden. Tommy gave him a head of lettuce every day, but that didn't help either. Gabriel liked to eat fresh lettuce growing in a garden.

One day at dinnertime Daddy said, "I know what we can do. My friend Mr. Jensen has a herd of goats out at his farm. We'll take Gabriel out there, and you can go out to see him once in a while."

Tommy had been afraid that Gabriel would be sent off a long, long way, so he swallowed the big lump in his throat, squeezed back two tears that had been making Daddy look blurry, and ate his dessert.

Early the next morning Daddy and Tommy put Gabriel in the car and drove out to Mr. Jensen's farm. There were at least 11 goats on the farm, and Tommy hoped they would make Gabriel welcome.

That night Tommy was lonesome for his pet. He remembered how Gabriel had always waited for a last race down the lane and a goodnight pat. He couldn't eat his supper, even with Mother's coaxing. He was sure Gabriel felt lost and unloved.

The next morning Tommy was so lonesome and unhappy that he decided to go back to the farm and

see if the other goats were being kind to Gabriel.

He wasn't really sure of the way, but he remembered that they had passed the box factory when they went out, so he wasn't afraid of getting lost. He did get most dreadfully tired, and he wondered why the way was so much longer when you had to walk instead of ride.

At last he came to the farm and went out to the pasture where he had left Gabriel. The goat was so happy to see Tommy that he knocked him right over, and the two of them had a wonderful time romping and playing together. Tommy was sure the other goats hadn't made Gabriel very welcome or he wouldn't have been so glad to see an old friend again.

Then Gabriel wanted to race, but Tommy was too tired. So they lay down under the shade of a tree, and before Tommy knew it he had fallen asleep. It was late afternoon when he awakened. Gabriel was eating grass, and Tommy realized that he was hungry too. It was later than he had planned to stay, and he knew he had better start for home. He gave Gabriel a big hug, then ran as fast as he could—with Gabriel at his heels. He hadn't intended to take Gabriel home with him, but the goat just wouldn't go back.

They had walked for quite a long way and Tommy was wishing that he could eat some grass and enjoy it like the goat did, when a car pulled up beside them and someone asked, "May I give you a lift?"

Tommy would have been glad to hear that from anyone he knew, but he was most happy to hear it from his own father. When he and Gabriel were safely inside the car he asked, "How did you know I was out here?"

"I looked everywhere else I could think of," answered Daddy, "and then I decided to come out here."

"Will Gabriel have to go back to the farm?" asked Tommy.

"I believe not," said Daddy. "Anyway, not if my plan works. We'll stop on the way home and get a box of lettuce. Then we'll put it out in the yard so that Gabriel will think it's growing there. Perhaps he will like it just as much as he likes the lettuce in Mrs. Madsen's garden."

"Of course," said Tommy happily. "We'll have a garden for Gabriel!"

"And next year," said Daddy, "I think we might plant a garden of our very own."

Tommy laughed, "Did you hear that, Gabriel? You'll like that, won't you? Especially if we have lots of lettuce."

Library File Reference: ANIMALS.

THE Lord has promised that if we are obedient he will open "the windows of heaven" and pour out his blessings upon us. There are many ways in which he keeps that promise. And there are two factors we must understand in order to receive his blessings. First, we must realize that to keep the "windows of heaven" open, each of us must strive to be worthy:

*... When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved. . . .* (Doctrine and Covenants 121:37.)\*

Second, we must be aware that his blessings are extended for divine purposes. After enumerating his

\*For Course 7, lesson 24 (February 8), "A Boy's Prayer Is Answered"; for the general use of Course 9; for Course 13, lesson 22 (February 8), "The Return of the Missionaries"; for Course 15, lessons 14 and 16 (December 28 and January 11), "A True Leader and Valiant Defender" and "Persecuted But Undismayed"; for Course 17, lesson 18 (January 11), "The Grace of Christ"; for Course 25, lesson 13 (December 7), "Labor for That Which Perisheth Not"; for Course 27, lessons 18 and 21 (February 1 and 22), "The Kingdom First" and "Revenge and Retaliation"; for Course 29, lesson 18 (January 25), "The Bestowal of the Holy Ghost"; to support family home evening lesson 13; and of general interest.

\*Further references to the Doctrine and Covenants in this article will show only section and verse.

many gifts to those who would believe in him, the Lord said:

*But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.* (Doctrine and Covenants 84:73.)

## THE NATURE OF CHRIST'S INFLUENCE IN OUR LIVES

### Knowledge

*Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.* (18:18.)

The manifestation of this influence is predicated upon the use of our own intelligence and effort:

*Verily I say, men should . . . do many things of their own free will, and bring to pass much righteousness. . . .* (58:27.)

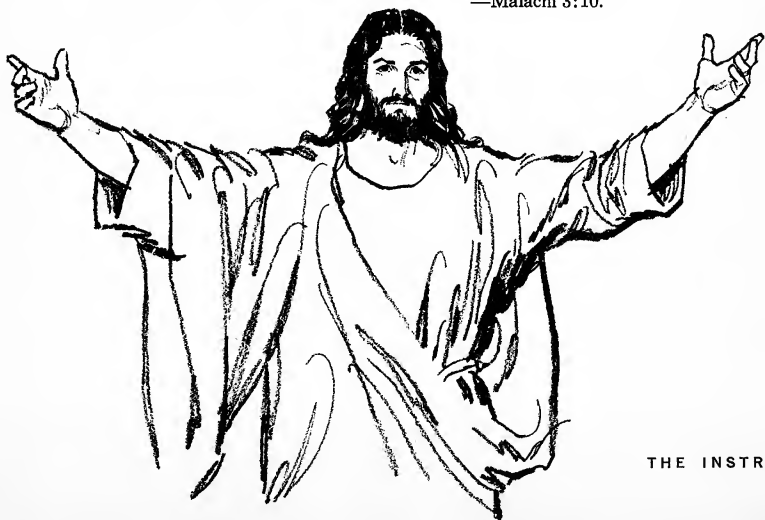
Thus there can be a gradual increase in one's knowledge, "For he will give unto the faithful line upon line, precept upon precept. . . ." (98:12.)

# THE WINDOWS OF HEAVEN

by Reed H. Bradford

*... Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

—Malachi 3:10.



## Special Gifts

When the lives of men can be enriched by the bestowal of a special blessing, the Lord never hesitates. President David O. McKay tells this incident:

*On one occasion when I was addressing an audience at Aintab, Syria, I realized that Elder J. Wilford Booth, who was translating in the Turkish language, had interpreted incorrectly a thought I had expressed and, although I did not then—and do not now—understand a word of Turkish, I stopped Brother Booth in his translation and said, "That was the wrong interpretation, Brother Booth."*

*I then repeated my sentence.*

*"How did you know, Brother McKay?" he asked. "I gave the opposite meaning!"*

## Consolation in Times of Sorrow

Our Savior's compassion and understanding are so great that he eases the pain and agony of the suffering and sorrowful:

*During the flu epidemic, that occurred about seventeen years ago, we lost our only son. . . . After his passing the emptiness and loneliness of our home seemed greater than I could bear. . . . Almost overwhelmed with my sorrow . . . I besought the Lord for strength, courage and consolation. As I prayed, a strange feeling came over me. And then, before my mind's eye, I saw the Savior hanging upon the cross. As I contemplated this scene these thoughts came to me:*

*What about the suffering of the Savior? He was the Son of God, divine and perfect. There must needs be trials and pain in the world to test our faith and develop our strength of character.*

*No sooner had this thought been completed than I felt the sweet assurance that all was well with my boy. . . . My heart filled with thanksgiving and gratitude to my Heavenly Father for the privilege and joy of having been permitted to keep my boy as long as I had. My mind was at rest, and my soul at peace with God. I was able to sleep and rest from that night on.<sup>2</sup>*

—Hilda Bingham.

## Physical Healings

There are countless individuals who can testify to Jesus' healing influence.

*And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed. (42:48.)*

<sup>1</sup>David O. McKay, quoted by Jeremiah Stokes in *Modern Miracles*; Deseret News Press, Salt Lake City, Utah, 1935; page 100.

<sup>2</sup>Hilda Bingham, from *Modern Miracles*, pages 134-137.

When we have prayed in such circumstances in the spirit of "thy will be done," then we must trust him, no matter what the outcome.

## An Anchor for the Soul

When we become sensitive to his Spirit and the influence of the Holy Ghost, we find a general peace, serenity, and poise. To quote President McKay:

*My experience has taught me that the safe anchor of the soul, and indeed, the security and happiness in life, are founded upon a faith in God, and upon a faith in the divinity of Jesus Christ and in His Gospel of peace and life, upon a faith in the efficacy of prayer, and in the power of the Priesthood as bestowed upon the Prophet Joseph Smith, and through him, conferred upon others who have been and are worthy to receive this blessed possession.<sup>3</sup>*

## Joy and Eternal Life

In everything Jesus did, he had in mind one goal—joy for everyone. He wants each of us to find that joy now and to magnify it by attaining eternal life.

*Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy. (11:13.)*

*Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (11:7.)*

In this continuing quest we must be patient with ourselves. Repentance must occupy a central position in our lives:

*Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (58:42.)*

## PERSONAL COMMITMENTS TO THE LORD

This is the season of the year when we especially remember the influence on the world of two individuals: The Savior, who is the Head of the Church; and Joseph Smith, the Prophet who was the first President of the Church in the dispensation of the fulness of times. How might we best express our appreciation to the Lord and to his first latter-day prophet? Perhaps the most meaningful way we could do this would be through personal commitment to try to understand and implement His teachings in our everyday lives. The following individuals understood the spirit of such a commitment:

(Concluded on page 447.)

<sup>3</sup>David O. McKay, from *Modern Miracles*, page 101.



# Counsel with the Lord

by Martha H. Ball\*

*My words fly up, my thoughts remain below. Words without thoughts never to heaven go.<sup>1</sup>*

These words spoken by the unrighteous King Claudius in *Hamlet* typify problems that many of us have when we pray, or participate in or listen to prayers of others. How often do we say the words without the appropriate thoughts, or "hear" the words without giving any thought to them at all?

Luke records for us in Christ's parable of the

Pharisee and the publican another story of a miscreant praying:

*... God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. (Luke 18:11, 12.)*

From these two brief examples we gain much insight as to what should *not* be in our hearts when we pray. Perhaps we can profit by analyzing the reasons for prayer. Why was the unrighteous king in *Hamlet* praying? What did the Pharisee have in mind as he offered his prayer? What was the event or motive that caused you to utter *your* last prayer? Following are six general reasons for approaching the Lord in prayer: (1) for guidance, (2) for knowledge, (3) for comfort, (4) for wisdom, (5) to express gratitude, and (6) to ask forgiveness. Any one of these reasons might motivate or impel us to our knees in humble supplication to God. And surely, if we are living as we should, we will pray morning and night in order to have the Spirit of God with us. President McKay has indicated that the inspiration of God is necessary to keep our homes intact.<sup>2</sup> One major means of receiving that inspiration and His presence is through prayer.

The way we live from day to day prepares us for communication with the Father. This means that in order to pray effectively we must first develop an honest awareness of our present thoughts and motives and then strive for changes in attitude and desire that will lead us to righteous behavior.

King Claudius was at least honest enough to realize that because of his wicked thoughts and acts his prayer constituted mere words going no further than the confines of his own room. Conversely, the Pharisee was so impressed with his outward activities, his fasting, his tithes, his living the letter of the law, that he hadn't bothered to search his own soul for the motives that caused him to utter the prayer in the first place.

But contrast the lives of both these men with that of the late Edward J. Wood, for many years president of the Alberta Temple and of Alberta Stake, and a recognized spiritual leader among his people. Of him his grandson says, "It was always wonderful to be around when Grandfather prayed, for when he talked to God you knew he was talking to his best friend." What a marvelous relationship! And we all have the opportunity for this kind of relationship with our Father in heaven, if we heed the counsel given us by Alma:

<sup>1</sup>David O. McKay, *Man May Know for Himself*; Deseret Book Company, Salt Lake City, Utah, 1967; page 226.

<sup>2</sup>Martha H. Ball is president of the Primary in Lafayette Ward, Walnut Creek, California Stake. She graduated from the University of Utah in 1961 and is married to Jay T. Ball. The couple have three children.

For Course 7, lessons 18 to 20, (January 4 to 18), "Why We Pray," "How to Pray," and "When to Pray"; for Course 9, lesson 15 (December 14), "A Latter-day Saint Is Prayerful"; for Course 13, lesson 19 (January 18), "The Miracles in Galilee"; for Course 19, lesson 17 (January 11), "Prayer"; for Course 25, lesson 27 (March 22), "Meaningful Prayer"; for Course 27, lessons 12 and 16 (December 7 and January 11), "Key to Spiritual Power" and "Spiritual Guidance"; to support family home evening lesson 27; and of general interest.

<sup>1</sup>Shakespeare, *Hamlet*, Act 3, Scene 3, Line 97.

*Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:37.)*

As we counsel with the Lord, we should remember the example set by the Savior as he prayed to

his Heavenly Father in the Garden of Gethsemane: "Nevertheless not as I will, but as thou wilt." (Matthew 26:39.)

We should search our own souls as we kneel to pray. Let us be honest enough to examine our motives and our attitudes and show willingness to accept God's will, so that we may pray in humility as we seek spiritual growth.

Library File Reference: PRAYER.

## THE WINDOWS OF HEAVEN (Concluded from page 445.)

**John**

*And the Lord said unto me: John, my beloved, what desirest thou? . . . And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. (7:1, 2.)*

**Alma**

*Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost. (Alma 36:24.)*

**Dr. Moffit and the Boy in the Organ Loft**

"It was a cold wintry night when Dr. Moffit, a missionary from Africa, arrived to preach a sermon in a church in Scotland. He had come to appeal for men to go to Africa as missionaries. When Moffit looked over the small congregation he saw a number of women but, to his consternation, only one male in the entire church—a boy pumping the organ in the loft. At first, Dr. Moffit felt he should change his sermon, but then he decided to go ahead with the one he had planned. Its text—Proverbs 8:4: *Unto you, O Men, I call; and my voice is to the sons of man.*

"The boy listened intently, drinking in words that thrilled him, words which prove that we never really know how what we say may affect other people. When he grew up and obtained his degree in medicine, it was that boy who remembered Dr. Moffit's plea and gave a lifetime of unselfish devotion to Africa and to Christianity. His name was David Livingston."<sup>4</sup>

**A Marine Known Only to the Lord**

"A nurse took the tired, anxious serviceman to the bedside. 'Your son is here,' she said to the old man. She had to repeat the words several times before the patient's eyes opened. Heavily sedated because of the pain of his heart attack, he dimly saw

the young man in the Marine Corps uniform standing outside the oxygen tent. He reached out his hand. The marine wrapped his toughened fingers around the old man's limp ones, squeezing a message of love and encouragement. The nurse brought a chair so the marine could sit alongside the bed.

"Nights are long in hospitals, but all through the night the young marine sat there in the poorly lighted ward, holding the old man's hand and offering words of hope and strength. Occasionally the nurse suggested that the marine move away and rest awhile. He refused.

"Whenever the nurse came into the ward, the marine was there, oblivious of her and the night noises of the hospital, the clanking of the oxygen tank, the laughter of night-staff members exchanging greetings, the cries and moans of other patients. Now and then she heard him say a few gentle words. The dying man said nothing, only held tightly to his son most of the night.

"Along toward dawn, the old man died. The marine placed on the bed the lifeless hand he had been holding and went to tell the nurse. While she did what she had to . . . he waited. Finally, she returned. . . . She started to offer words of sympathy, but the marine interrupted her.

"'Who was the man?' he asked.

"The nurse was startled. 'He was your father,' she answered.

"'No, he wasn't,' the marine replied. 'I never saw him before in my life.'

"'Then why didn't you say something when I took you to him?'

"'I knew right off there had been a mistake, but I also knew he needed his son. His son just wasn't here. When I realized he was too sick to tell whether or not I was his son, I knew he needed me. I stayed.'<sup>5</sup>

<sup>4</sup>Story given to the author by one of his students, Michael Slaughter. Source unknown.  
Library File Reference: SPIRITUAL LIFE.

<sup>4</sup>"The Boy in the Organ Loft," by Dr. S. Ralph Harlow, *Guideposts*, December, 1968, page 27. Used by permission.

# THE FAMILY OF A PROPHET

by Goldie B. Despain

The Prophet Joseph Smith's parents and their progenitors through several generations had been tillers of the soil. They were a devout people, loving God and striving to serve him. They were generous and prosperous financially. Several of the men were valiant soldiers in the Revolutionary War.

The Prophet's paternal grandfather, Asael Smith, was a deeply religious man. Before the Prophet's birth, his grandfather had a premonition that one

of his descendants would be a great religious leader. To quote his own words:

*It has been borne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.<sup>1</sup>*

No one knows whether young Joseph knew about this prophecy before his place as a prophet of God was established, but his grandfather lived to see the fulfillment of his own words. Shortly before he died, the newly printed Book of Mormon was given to him. He had read most of the book when he died, and just before his death he warned those around him to give heed to the Book of Mormon for "it was true, and its coming forth heralded a renewal of the gospel light."<sup>2</sup>

Asael Smith's son, Joseph Smith, Sr., married Lucy Mack, and the couple settled on a farm at Tunbridge, Vermont. They were happy and successful for a few years. Then a trusted but dishonest friend robbed them of everything except their homestead and personal valuables, leaving them deeply in debt. They sacrificed their homestead and Lucy's "treasured marriage portion," given to her by her father and brother—and paid off every claim against them. This left them destitute. They tried to re-establish themselves again at Tunbridge, but shortly afterward decided to move to Sharon, Vermont, where they rented a farm from Lucy Smith's father, Solomon Mack.

Mr. Smith worked the farm during the summer and in winter taught at the village school. Eventually comfort was restored to them, but it was not to last. It seemed the Smiths were to be tested by the tribulations of life. Their children were learning that wealth is fleeting and that it is better to depend upon the Lord than professed friends.

In the bleak and cold December of 1805, two days before Christmas, a baby boy was born into the impoverished home of Joseph and Lucy Smith. This baby, though not the first son, was named Joseph Smith, after his father.

At a tender age Joseph, Jr. became ill with typhus fever, which left a serious infection in his leg. The infection became so severe that the doctors believed his leg would have to be amputated. Joseph's mother carried him in her arms much of the time to make his suffering bearable. From her worrying and caring for him she became ill. Hyrum, Joseph's brother, who had a tender and sympathetic nature, wanted to take his mother's place with Joseph. To

<sup>1</sup>George Q. Cannon, *Life of Joseph Smith the Prophet*; Deseret Book Company, Salt Lake City, Utah, 1958; page 26.

<sup>2</sup>George Q. Cannon, *Life of Joseph Smith the Prophet*, page 27.

<sup>1</sup>For Course 7, lesson 23 (February 1), "Joseph Smith's Family and Early Life"; for Course 9, lesson 21 (January 25), "A Latter-day Saint Is a Worker and Is Helpful"; for Course 17, lesson 21 (February 1), "The Book of Mormon"; for Course 19, lesson 20 (February 1), "Endurance"; and of general interest.

make his task easier, since Hyrum was only 12, they prepared a low bed for Joseph. For a considerable length of time Hyrum sat beside him almost day and night and held his infected leg, pressing it between his hands so Joseph could endure his pain. After a great deal of suffering and much consulting between doctors, faith and courage brought Joseph through an operation to remove the infected part, and his leg was saved.<sup>3</sup> It took nearly a year of convalescence before he regained his health, and he was left lame for a number of years.

During this time the Smith farm did not do well. Crops failed three years in a row because of drought and frost. The parents managed to get bread for the family one year by selling some of their fruit. Joseph's father worked hard, but finally in desperation decided to move his family to New York State, near Palmyra. He went on ahead, leaving his family to come later when he could send a wagon and driver. When this time came, Lucy and her eight children were eager to pack the wagon and begin the trip. But on the way Lucy soon realized that their driver was a most dishonest and abusive person. He handled their money irresponsibly and treated the children cruelly, especially Joseph, whom he forced to limp along behind the wagon for miles on his lame leg. When the driver had spent all the money, he threw their belongings out of the wagon one night, planning to take the wagon and leave Lucy and her eight children stranded. But next morning one of the children discovered his plan, and Lucy dismissed the driver and managed the rest of the trip alone with her children.

They arrived in Palmyra with barely two cents in cash and only a few of the household goods they had started with. Joseph Smith, Sr., gladly wel-

comed the nine weary travelers into the small rented farmhouse. Years later, Lucy Smith remembered their reunion: "When I . . . met my husband at Palmyra, we were much reduced . . . on account of many reverses of fortune. . . . Notwithstanding our misfortunes, and the embarrassments with which we were surrounded, I was quite happy in once more having the society of my husband, and in throwing myself and children upon the care and affection of a tender companion and father."<sup>4</sup>

After they were all together, they held a council about their circumstances and decided to buy 100 acres near the town of Manchester, New York. By severest toil young Joseph and his brothers and their father cleared the land and put in crops. Soon they had built a snug log cabin and replenished their furniture. Although they pooled their efforts to make their farm a success, they had to live frugally. Nevertheless they were able to pay all their obligations, and they were happy.

Young Joseph grew strong and tall. Being born into a home of great poverty he learned early in life the lessons of hard work and self-denial. And although his parents could not give him material wealth, they taught him to be moral, truthful, and industrious, and to obey the Lord. They taught him the meaning of loyalty and love.

Undoubtedly it was partly these lessons learned in a humble, closely knit, courageous, and loving family that prepared Joseph at the age of 14 to receive a visit from God the Father and his Son Jesus Christ, and eventually to give to the world the Book of Mormon and to carry the responsibility of establishing once again the true Church of Christ upon the earth.

<sup>3</sup>See "What Is Courage?" centerspread painting and poem by William Whitaker and S. Dilworth Young; *The Instructor*, November, 1968.

<sup>4</sup>Lucy Mack Smith, *History of Joseph Smith*; Bookcraft, Salt Lake City, Utah, 1956; page 63.  
Library File Reference: SMITH, JOSEPH—CHILDHOOD.

Art by Jerry Hurston.



# "MY YOKE IS EASY"

by Stephen L. Alley\*



*Take my yoke upon you, and learn of me. . . .  
For my yoke is easy, and my burden is light.*

—Matthew 11:29, 30.

In spite of our Savior's assurance that his yoke is easy and his burden is light, there is in most of us a curious reluctance to commit ourselves wholly to his service. The reluctance is curious, because most of us reluctant ones will admit that we strongly desire the blessings which we truly believe will follow from serving him.

It is another curious fact that, although ways to achieve Satanic goals are made quite clear to man, the ways to achieve our Savior's goals for us are sometimes quite obscure. For instance, it takes an especially mature person to realize that his freedom is obtained chiefly through his acceptance of responsibility—responsibility for the physical, economic, and spiritual welfare of those who are dependent upon him; responsibility for the realization of his own potential; and responsibility for serving the best interests of all those affected by his actions—in short, responsibility for carrying on the work of the Lord. If he does not accept responsibility, he is refusing to grow and will be enslaved by his indifference.

## Commitment Versus Detachment

We know that human freedom comes from and is directed toward a higher realm. It follows that to be fully free, one must follow the laws of that realm.

One factor in our reluctance to become committed is a fear of being bound—bound in time and in choice. We strive rather for a detachment which we foolishly imagine will leave us free in both. It

comes as a shock to realize that just as responsibility brings freedom, so detachment often brings paralysis of right action and becomes a kind of enslavement in itself.

The mature person thus comes to know that we do not lose our freedom through commitment to righteousness. Freedom to choose is continually increased through commitment to our Savior's work; it is continually diminished through detachment or commitment to wrong purposes.

When a man committed to the work of the Church receives the priesthood a whole new sphere of action opens before him. As he honors his priesthood, an ever-widening field of opportunity is his. This increased opportunity is precisely what constitutes an increase of freedom. As he accepts this opportunity, he grows and develops and is given more responsibility. Further, the growth of a man in the Church is nearly always paralleled by his growth in the social, political, and economic life of the community, which is equivalent to more opportunity, and hence more freedom and power to act.

Contrast such a course with the ever-narrowing path of the life of sin. For there is a singular characteristic about a life of sin: it is self-centered, and as it continues becomes more and more so.

As for time, we all get 24 hours a day, no more, no less. Do I think that through detachment I will gain more time for the things I want to do? If so, I am faced with the question, "What *do* I want to do?"

## Five Most Desirable Characteristics

If I were to set down the five characteristics most desirable in the human personality, I would list these:

**NUMBER ONE: Commitment.** What is a committed person?

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He is first of all one who knows what he believes in and who stands for what he knows is right. Moreover, his knowledge is so sure and his stance so strong that he is able to resist pressures to weaken—pressures from acquaintances, the news, television, radio, and daily experiences.

**NUMBER TWO: Responsibility.** What is a responsible person?

Dr. Robert Ulich, a great teacher at Harvard, once observed that responsibility and freedom were two sides of the same coin, and added, "If anyone talks about one without at the same time talking about the other, you can pretty well tell that he knows nothing about either."

The responsible person is keenly aware of his obligations, but he is also conscious that his obligations may quite as accurately be termed *opportunities*; and thus that more responsibility means more freedom.

It has been observed that the real difference between Western democracy and the so-called democracy of Communism is that Western democracy allows opportunity to accept responsibility. Denial of that basic opportunity constitutes enslavement.

**NUMBER THREE: Virtue.** What is a virtuous person?

He is one who so loves virtue that his example inspires virtue and the love of it in others—particularly in the very young. Perhaps one reason for the deep loyalty and love of the members of the Church for President McKay is that they not only respect him as a leader and Prophet but also honor him for his virtue and his love of righteousness.

**NUMBER FOUR: Love of Work.** What does it mean to love work?

A young boy complained to his father that he was tired of being sent to pull weeds and that the job was boring.

"Look," said his father, "you love our garden, don't you?"

"Yes," said the boy. "I like to bring my friends to play on the lawn, and I like to show them special blossoms."

"I've noticed you doing that," said his father. "Do you know that that small, lone vine there, if you leave it to grow large and heavy, will kill this special dahlia you like so well? And do you know this milkweed here will shade those petunias, and as it grows will rob them not only of sunlight but also of the food and water in the soil? You aren't just pulling weeds, you are fighting a battle to protect the flowers you love. And if you keep up the battle,

the garden you make will make you glad whenever you look at it."

With a changed attitude the boy went vigorously to work, feeling the need and purpose of his efforts.

If a person does not enjoy his work, he probably does not understand its meaning or its purpose. The zest for work is always associated with the zeal for accomplishing something worthwhile.

**NUMBER FIVE: Faith in God.** What are the characteristics of a person with true faith in God?

Not only does he possess commitment, responsibility, virtue, and a love of work, all of which are inspired and fulfilled by his faith, but he knows peace of mind. He has an integrated view of the universe. He feels as if "everything fits," or if it doesn't seem to, that there is an explanation to make it fit which only awaits discovery.

A young chemistry teacher was discussing this topic while teaching a Sunday School class. "For instance," he said, "the Bible tells us that Adam was fashioned of the dust of the earth. Some people have difficulty with this, but not a chemistry student. He knows that this is literally true; every element in his body can be found in the dust of the earth."

As he spoke, he noticed the keen interest of a visitor who sat in the class. The visitor, formerly a seminary teacher, came to him after the class and thanked him. "All my life I have wondered how this could be and have prayed for an answer. So many times I have been asked about this by my seminary students, and I have never felt that I answered them satisfactorily. I needed only to tell them that it was literally true!"

### **Freedom and Truth**

The person with true faith in God knows how right is the plan of our Father for humanity. In humility he sees himself as a loving, contributing member of a great community, not as a struggler in some kind of hierarchical world in which everyone is trying to climb over others to the top of the heap. He sees a world of brothers, helping each other and sharing, under the Fatherhood of God.

Finally, truth is the bright goal of a committed man. It is his guide to this goal as well, making his quest self-correcting. This is why the teachings of the Church are so important. This is why the curriculum of the school and college, as well as the curriculum of the Church, concerns us all so deeply. Ultimately, freedom and truth belong to the committed ones.

Library File Reference: FREEDOM.

*Let us consider the Pharisee and publican at prayer,  
and then let us be sure that we do . . .*

# The Right Thing For The Right Reason



One day a few months ago I was doing some work in the front yard of my home in Salt Lake City, when a young man drove up in his automobile. He stopped, and introduced himself as a real estate agent interested in listing for sale a home about the size of ours. He asked if we were interested in selling. I told him no, but at his request I did let him come in to see the house.

As we went through the home he noticed a plaque on the wall in the study which had been given to Sister Pugh and me by the missionaries of the Northern California Mission on my release as mission president. He read the inscription with interest, and then said, "My wife is a convert to your Church. She was baptized by one of your mission presidents."

As we finished our discussion and returned to his car, I asked him if he was a member of the Church. He said that he was not. We discussed the possibility of the missionaries talking to him, and during the course of our conversation he made the following statement:

"I have a son who is four years old, and when he grows up he is going to grow up as a member of the Mormon Church." This interested me, and I asked him why he wanted his son to grow up as a Latter-day Saint.

"In addition to being a real estate salesman," he said, "I also teach at one of the local high schools. I have observed that a very high percentage of those students who get things done and who are in leadership positions are members of the Mormon Church. For this reason I want my son to participate in whatever Church activities there are that develop this kind of leadership."

I told him his desire to have his son grow up among the Mormons was an excellent one, but that he was doing the right thing for the wrong reason.

He asked what I meant by this. I said, "While I believe that your son should grow up under the influence of The Church of Jesus Christ of Latter-day Saints, I also believe he should do so for only one reason—because that Church is truly the Sav-

For the general use of Course 9; for Course 15, lesson 16 (January 11), "Persecuted but Undismayed"; for Course 17, lesson 20 (January 25), "The Christian Church"; for Course 19, lesson 19 (January 25), "Conviction"; for Course 27, lessons 14 and 19 (December 28 and February 8), "The Day of Renewal" and "Deeds and Motives"; and of general interest.

by Warren E. Pugh\*

ior's Church, and the principles it teaches are true. All of the benefits which you mention are only incidental fringe benefits."

It appears from reading the New Testament that the problem of doing the right thing for the wrong reason is not confined to our time alone. Apparently at the time of the Savior there were those who accepted the letter of the law and outwardly obeyed it but completely lost sight of the real purpose and spirit of the law. There were those, for example, who made public display of the fact that they were fasting. We read the Savior's words about this:

*Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.*

*But thou, when thou fastest, anoint thine head, and wash thy face;*

*That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. (Matthew 6:16-18.)*

As the Savior indicated, these people had their reward in being noticed by men but lost the greater blessing which could have come from the Lord had they been doing the right thing for the right reason.

The Savior also called attention to another case in which people were doing the right thing for the wrong reason:

*And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.*

*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matthew 6:5, 6.)*

Once again, the Savior was not suggesting that these people not pray. He was only calling attention to the fact that the real blessings from prayer

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come when we approach the Lord with the right attitude—with a sincere desire to receive assistance and without regard to the impression created on those who might be listening.

On another occasion the Savior emphasized by parable the importance of having the right attitude when we pray:

*Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

*The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*

*I fast twice in the week, I give tithes of all that I possess.*

*And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

*I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:10-14.)*

We should not be critical of those who are attracted to the Church because they are impressed with the lives and abilities of its members. These are legitimate attractions to the Church. And certainly every member of the Church ought to conduct his life in such a manner that he reflects credit on himself and the Church. However, after proper investigation a person should not be encouraged to join the Church only because of any real or imagined personal advantage he might gain, but because he is convinced that the gospel of Jesus Christ has been restored through the Prophet Joseph Smith, and that the Church is still being led by a prophet of God.

The interest in the Church shown by the young real estate salesman as a result of his observation of LDS youth is certainly a legitimate reaction. His interest should be encouraged. Then, after due investigation and earnest prayer, he will be able to gain a conviction that The Church of Jesus Christ of Latter-day Saints is truly the restored gospel of our Savior.

He will then be ready for entrance into the Church through baptism—he will be doing the right thing for the right reason.

Library File Reference: CONVERSIONS AND CONVERTS.

*It is almost inevitable that scientific theory will occasionally conflict with revealed religion. How should we handle such conflicts? Our author discusses the view that if science were taught less as a final and indisputable collection of facts and more as a creative, dynamic process of continuing discovery, it could then help youth establish . . .*

## THE FAITH THAT ENDURES

by Haven E. Bergeson\*

Many Latter-day Saint students today are alarmed when they fail to find a complete correlation between scientific theory and their Church teachings. They would like a science "revealed" to man in as comprehensive and flawless a form as the revealed gospel. One young man I knew had especially great difficulty. He kept looking for something he called "true science." It was supposed to be something absolutely certain and exact—and all-comprehensive. In a course he took, an understanding of Newton's laws of motion was required. He was told that those laws were very close to the truth in ordinary experience but fail under certain circumstances.<sup>1</sup> He then could not bring himself to work to understand those laws and their applications. Apparently statements that "true science" and true religion never conflict or that "true science" and true religion are both roads to ultimate truth had led him to expect scientific formulae that would explain the mechanics of the universe as completely and flawlessly as religion explains its purpose.

Another student expected to find the gospel supported at every point by scientific truths. Such con-

nections were difficult to find. Geology gave no obvious evidence of God's hand in the creation of the earth. Anthropology did not require a belief in the literal existence of Adam and Eve. "We don't need God as the explanation of everything any more," he finally concluded, "so let us dispense with him."

Do the views expressed by these two young men show us an accurate picture of the nature and purposes of either science or religion?

"The subtlety of nature is greater many times over than the subtlety of the senses and understanding."<sup>2</sup> Thus wrote Francis Bacon about 1620 in his famous plea for the use of reason and experiment together. In a day of lunar landings and giant computers, we are often prone to feel that science has just about ripped free all of nature's secrets. Yet a brief survey of statements of modern scientists working at the frontiers of knowledge will reveal that many of them harbor feelings close to those of Bacon.

Speaking of high-energy particle physics, a well-known nuclear physicist wrote, "It will take some time before we can produce a rational map of that land."<sup>3</sup>

"We must be careful not to base too much on views that have become acceptable through age and repetition, . . ."<sup>4</sup> said a prominent astrophysicist in a discussion of certain problems in astronomy.

\* For Course 19, lessons 14, 19, and 20 (December 14, January 25, and February 20), "Truth," "Conviction," and "Endurance"; for Course 25, lesson 20 (February 1), "Resolving Conflicts"; for Course 27, lesson 12 (December 7), "Key to Spiritual Power"; to support family home evening lesson 20; and of general interest.

Haven E. Bergeson is an associate professor of Physics at the University of Utah, where he received his PhD in 1962. A member of several honorary scholastic societies, he was a National Science Foundation Fellow and was recently awarded the Willard Gardner Prize in the Natural Sciences. He filled a mission to the West Central States from 1954-1956, has since served the Church as a Scoutmaster, ward clerk, and organist; and is presently a counselor in the East 27th Ward Bishopric, Emigration (Utah) Stake. His wife is Carol Ann Stevenson; the couple have six children.

<sup>1</sup>Newton assumed, for example, that time flows at the same constant rate for all observers. Because of this, his laws are unable to account for a simple fact of experimental particle physics: unstable elementary particles live much longer before they decay if their speed is close to that of light.

<sup>2</sup>Francis Bacon, *Novum Organum*, quoted in *Exploring The Universe*, edited by Louise B. Young; McGraw-Hill Book Co., New York, 1963; pages 142-148.

<sup>3</sup>Victor F. Weisskopf, "An Amateur's Views of Particle Physics"; *Comments on Nuclear and Particle Physics* III, No. 1:1 (1963).

<sup>4</sup>G. R. Burbidge, "The Galactic Magnetic Field"; *Comments on Astrophysics and Space Physics* I, No. 1:25 (1969).

Eugene Wigner, a man revered for contributions to widely ranging areas of physical science, feels that science will not discover "... final and perfect concepts." He says: "We have no right to expect that our intellect can formulate perfect concepts for the full understanding of inanimate nature's phenomena."<sup>6</sup>

None of the men quoted would belittle past achievements. All of them are thoroughly engrossed in advancing our understanding. But the greater scientific minds often perceive dimly that nature is far richer than our best statements of physical law.

The young man who wouldn't study Newton did not know it, but though the "unfailing laws" of science he was looking for may exist in nature, they certainly do not yet exist in men's minds.

### Science and Revealed Truth

In a dynamic situation, where we are still learning, it is almost inevitable that scientific theory will occasionally conflict with revealed religious truths. We should not be surprised when such things happen—we should expect them.

How shall we handle these conflicts? What shall we do when the theory of organic evolution seems to conflict with a straightforward interpretation of the Book of Moses? What should our attitude be when it seems that God must communicate faster than the limit of the speed of light set by relativity?

### A Continuing Discovery

There are a number of reasons why students take such problems too seriously. One is that science is usually taught in terms that imply certainty. For some reason—perhaps because they are approached in such awe—many concepts and procedures of science are difficult for most students. In his efforts to communicate, a teacher usually explains slowly and carefully, citing the evidence favoring the concept. He is likely to feel that a discussion of the limits of validity and the precision of verification of an idea will take too much valuable time and will only serve to confuse the student. Furthermore, unless the teacher happens to be a specialist in the particular subject involved, he may well be unaware himself of many of the difficulties and uncertainties in the field.

Some of the more thoughtful critics of current science education have decried this tendency to teach science as a rigid, unchanging structure. They have suggested that we teach science instead from an historical point of view; science would then be

revealed less as a final and indisputable collection of facts than as a creative, dynamic process of continuing discovery.<sup>6</sup>

For example, the student who realizes that as recently as 1920 it was generally believed that our galaxy of stars stood alone in the universe and the multitudes of other galaxies were unknown may be less certain that we now have a completely correct picture of the universe. Virtually all earlier concepts or "models" of the universe had to be discarded because observations deeper into space revealed surprises not accounted for in the models. The student will realize that we may not yet have observed enough of the universe to make a good model. He will also realize that only by trying to make such models, then making observations suggested by the models and noting where these observations do and do not conform to the model, will we make progress.

### Fact and Theory

Another misunderstanding which contributes to the student's dilemma is somewhat peculiar to Latter-day Saints. This is based on a naive attitude toward the "facts" and "theories" of science: the "facts" are reliable guides, while the "theories" are to be regarded with suspicion. The student who attempts to resolve conflicts by separating fact from theory will soon find that he has a meaningless task on his hands. If what we have said so far about the nature of science is true, the only things which are clearly facts are typically tables of measurements or observations—meter readings, for example. (Even these observations may contain errors caused by the limits of precision in measurements, as well as by an occasional blunder of the scientist.) By themselves the facts are utterly sterile. The moment we try to attach meaning to a set of observations, we are involved with theory. Any correlation of causes and effects and any predictive efforts must be based on theory. And correlation and prediction are vital and basic to all science. Science without theory does not exist.

Consider the simple falling-ball experiment performed by millions of elementary science students. A ball is dropped, and its position at different times is determined by any of a variety of means. The facts tabulated consist of pairs of numbers—the best estimates of times and positions. If science were simply the learning of facts we would merely memorize such tables. But we want much more; we

(Concluded on following page.)

<sup>6</sup>Eugene P. Wigner, *Symmetries and Reflections*; Indiana University Press, Bloomington and London, 1967; page 216.

<sup>6</sup>See, for example, Stephen G. Brush, "The Role of History in the Teaching of Physics"; *The Physics Teacher* 7, May, 1969, pages 271-280.

## THE FAITH THAT ENDURES (Concluded from preceding page.)

want meaning. We want a law or theory to explain why the ball fell as it did and why it will probably fall the same way next time.

In the tenth century such data would have been interpreted as showing the natural tendency of all things to go down, or, by someone fairly sophisticated, as showing the tendency of earth-like objects to seek their proper place at the center of the universe. In the nineteenth century the interpretation would have been stated in terms of the mutual attraction of two masses, the earth and the ball. In the twentieth century, the ball might be said to be following the simplest possible path in a curved space-time continuum. In any case some interpretation, some theory, is demanded by any thinking person.

### Creating New Theory

A student who thinks that the so-called "scientific method" of observation and experiment must inevitably serve as the path to correct formulations of scientific theory would be shocked if he were to learn of criteria used by the most productive of scientists in creating new theory. Rather than acting like relentless logic machines, they often choose a particular approach because they find aesthetic appeal in it. Consider the statement of P. A. M. Dirac, one of the most creative and productive theorists of this century: "... It is more important to have beauty in one's equations than to fit experiment." Dirac himself produced a beautiful equation in the late 1920's. It seemed so unreasonable to many of his contemporaries that they accused him of lacking physical intuition. Yet when physicists learned how to use the equation, it was found to describe the behavior of electrons with unprecedented precision. Thus I do not suggest that such scientists are misled but rather wish to make it clear that science should be regarded as a dynamic, progressive, and intensely human activity rather than a musty, unchallengeable repository for established truths.

### Faith Must Endure

Let us expect problems and conflicts. Even more, let us welcome them. Certainly the Lord could reveal enough that they would not arise. However, he has not chosen to do so; rather, he left us with the challenge to subdue the earth and have dominion

over it (see Genesis 1:28), and to "seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.) Our faith should endure and grow as we follow the Lord's admonition to study:

... *Things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.* (Doctrine and Covenants 88:79.)

We may find, with such study, both of the gospel and of science, that many apparent conflicts were only superficial; on careful examination they simply disappear. Or on prayerful study we may find that we had misunderstood a gospel principle; we must then modify our religious views to conform with the gospel. Possibly we may find that we simply cannot square some area of current scientific theory with the gospel; we must then wait or seek for improved understanding.

Let us realize at the same time, in humility, that unless we are willing to devote a major portion of our lives to the search, it is fruitless to think that we can easily uncover a new scientific truth by pursuing such a conflict. As Bacon said, nature is subtle; it will not yield to casual efforts.

### Stability in a Changing World

A person with a proper perspective of modern science need make no apology for maintaining his faith in the gospel despite conflicts. In fact, his faith then provides a much-needed stability in a changing world. With a certainty that goals provided by the gospel will continue to be worthwhile, he can face changes in scientific outlook without dismay. A new or changed scientific concept can then be regarded as an exciting opportunity for increased understanding rather than a threat to his intellectual foundations.

To a Latter-day Saint, man is a child of God; and if he has the faith to follow his Father's directions to the end, his ability to comprehend will eventually expand to the point where he, like his Heavenly Father, can know all things. And then his knowledge will form a harmonious whole, without conflicts.

<sup>7</sup>P. A. M. Dirac, "The Evolution of the Physicist's Picture of Nature," *Scientific American* 208, No. 5 (May, 1963), page 47.





BM 116



BM 110



BM 113



BM 111



BM 112



# "Suffer the Little Children to Come Unto Me"

BY LINNIE FISHER ROBINSON

*Mothers brought their little children to Jesus, reverently desiring that the lives of those little ones be brightened by a sight of the Master and be blessed by a touch of his hand or a word from his lips.<sup>1</sup>*  
—James E. Talmage.

The Biblical accounts of Jesus blessing the children, though concisely written, are revealing and moving:

*Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence. (Matthew 19:13-15.)*

Mark explains further that Jesus was much displeased with his disciples' attitude toward the children and that he said:

*Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. (Mark 10:15, 16.)*

The account of Jesus' visit to the western continent after his resurrection points out the sinless perfection of children — that they know no evil and have no devious ways or guile. Nephite fathers and mothers saw their little ones encircled by flames of fire and angels ministering unto them (See 3 Nephi 17.)

"Power is not given unto Satan to tempt little children, until they begin to become accountable before me," latter-day scripture reveals. (Doctrine and Covenants 29:47.) And those who are parents and teachers or who have anything to do in the great programs for the youth of Zion are warned by the Lord: "For it is given unto them [children] even as I will . . . that great things may be required at the hand of their fathers." (Doctrine and Covenants 29:48.) Thus, every officer or teacher in the Church serves as a father or mother to the children of the Church. Our blessings will grow or diminish with our labor or neglect.

When I was small, I dutifully studied because I had been gently taught to be obedient. I knew of no particular reason for study except that it seemed to be a form of life. But in the fifth or sixth grade I found reason enough. The teacher was a man, very small in stature and obscure in appearance. I remembered as I went into the schoolroom that first morning what my father had said before I left for school: "I hope you are going to like your teacher. I had a hard time securing him for your class." When I saw my teacher I thought, "I am not going to like him." But then he started to talk; and before the day was over, he was a giant in my sight. He had a great comprehension of all he taught us and a knowledge of its relation to us and to the world. Even more, he had the power to transmit this knowledge to us. He never had disorder in class. He was never cross or impatient. He never had to tell anyone to sit down or keep still. He had a fine dignity and he treated us as equals. As I look back upon him now, I think he was like Jesus in his desire to let little children experience gentleness and sincere friendliness. He wanted us to love learning.

Some time ago I was asked to substitute for one of the mothers who took turns teaching in the nursery at Relief Society. One of the young mothers told me that they were a pretty rowdy group, that they wouldn't listen to the stories, and that one boy named Ray ran in and out of the room every so often.

Not long before this, I had read in an old diary a faith-promoting incident that had happened to a widow and her family coming across the plains. Like all faith-promoting stories, it was full of high drama. I carefully prepared it in pageant form and wrote into the outline actions and questions for the children. Briefly, the story told how the family had

<sup>1</sup> James E. Talmage, *Jesus the Christ*, page 475.

(Concluded on opposite back of picture.)





**"SUFFER  
THE LITTLE  
CHILDREN  
TO COME  
UNTO ME"**

From a painting by  
**A. Humaëus**  
Courtesy Camera Clix

Reproduced for THE INSTRUCTOR  
by Wheelwright Lithographing Co.  
Reprints at 10¢ each available from  
THE INSTRUCTOR office,  
79 So. State, Salt Lake City, Utah

## "Suffer the Little Children to Come Unto Me"

(Concluded from opposite back of picture.)

fallen behind the main body of the wagon train because one child was very ill. They had lingered by the river in hopes that the cooler air would help the sick child. When they finally decided to go on, they could not pull their cart free — it had gradually sunk deep into the mud. The mother tied some clothes together and fastened them to the end of the cart shaft so that even the little ones could pull. It was of no avail; the cart would not come free. Then the mother and the children prayed for more strength. After their prayer they were able to pull the cart free.

When I asked the children in the nursery to stand very still, as the family had stood to pray, every child stood still, and I saw some of their lips move. So I asked, "What did they say in their prayers? Who can tell?"

The answer came quickly from the children — "Father in heaven, help us."

Ray had not spoken, so I asked him, "What do you think they said?"

In a low voice that shook he answered, "Help us to have more strength to do right."

As the family went on to catch up with the rest of the wagon train, they sang softly to bolster their feelings in the wilderness. When I asked the children what this family could have sung, most of them mentioned "Come, Come, Ye Saints," which we sang and hummed as we walked about the room. The room had become a pioneer trail even to me.

When the family reached the rest of the company, their sick child was still unconscious. As they were about to lie down for rest, the youngest boy said, "If Heavenly Father can give us strength to pull our cart free, he can bless Lizzie too." Then this little boy was asked to say the prayer for his sister, and when he prayed for her, she was made better.

"Why do you think the mother asked the youngest boy to lead in prayer?" I asked.

The answer came again, "Because he knew Heavenly Father would help them."

When we went upstairs to the Relief Society luncheon, the children sat with their mothers. After eating, Ray's mother told him to go and thank the president of the Relief Society for his nice lunch. Instead, the little boy walked over to me and said, "Thank you for the good lesson. I knew it was true when we acted it."

*Have you walked among the children  
As did Jesus long ago?*

*Did it rest your heart to see them  
Humble and pure as snow?*

*Wondering and innocently happy  
About this world they see,*

*And to teach them less than the gospel  
Would be high duplicity.*

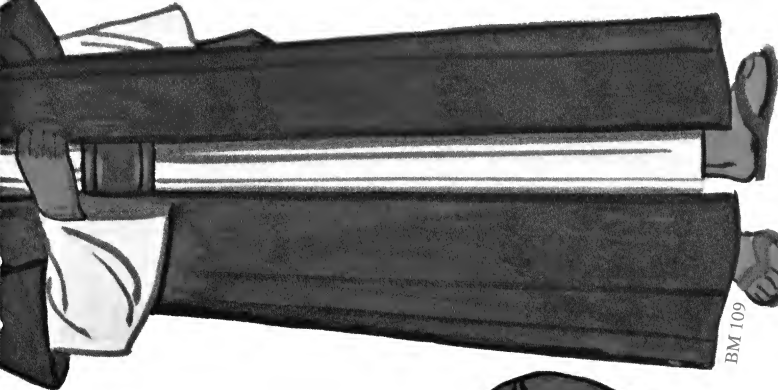
*How can we let them down  
By being less than they?*

*Rise to the Savior's standard  
When you lead the children today.*

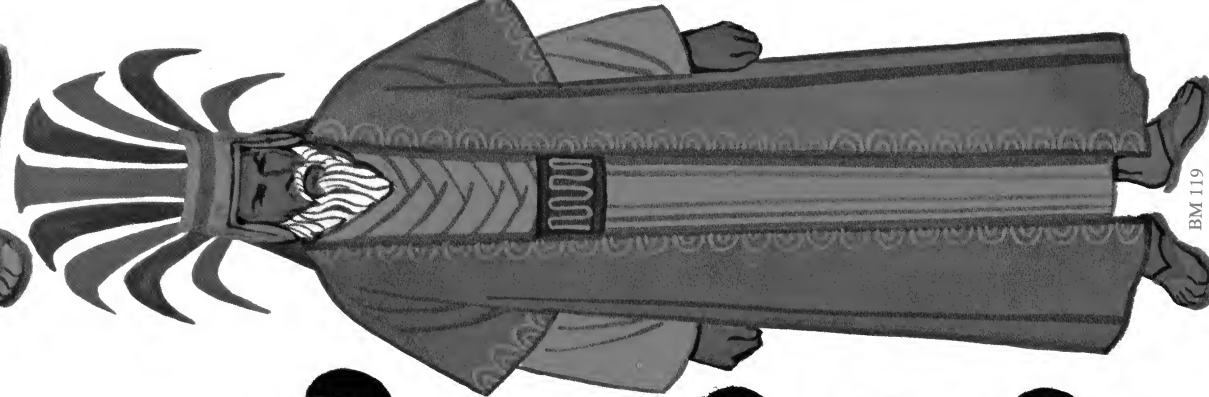
We must prove to ourselves that we do have the faith of a little child and are humble enough to study how to impart to others the gracious blessedness of the gospel of Jesus Christ, if we are to have peace of mind in this world or in the world to come. We need to learn to trust in others as we did as children, to be honest in our speech and actions, to love our brothers and sisters without holding grudges, and to serve without thought of compensation. These child-like characteristics will enable us to enter into the kingdom of God.

For Course 3, lesson 23 (February 1), "We Are Kind to Ourselves"; for Course 4, lesson 43 (February 8), "Our Friends and Neighbors"; for Course 5, lesson 32 (December 28), "We Show Our Love When We Are Kind"; for Course 7, lesson 18 (January 4), "Why We Pray"; for Course 9, lesson 24 (February 22), "A Latter-day Saint Is Kind"; for Course 25, lessons 16 and 18 (January 4 and 18), "On Loving Oneself and Others" and "Service to God and Man"; to support family home evening lessons 16 and 18; and of general interest.

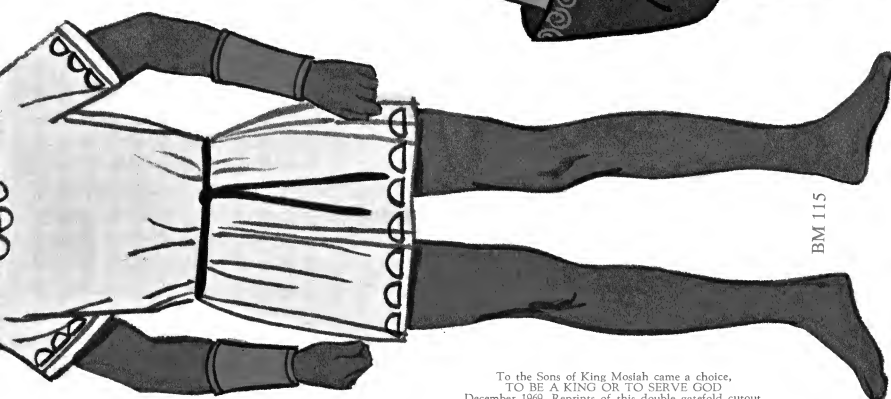
Library File Reference: JESUS CHRIST — SERMONS AND TEACHINGS.



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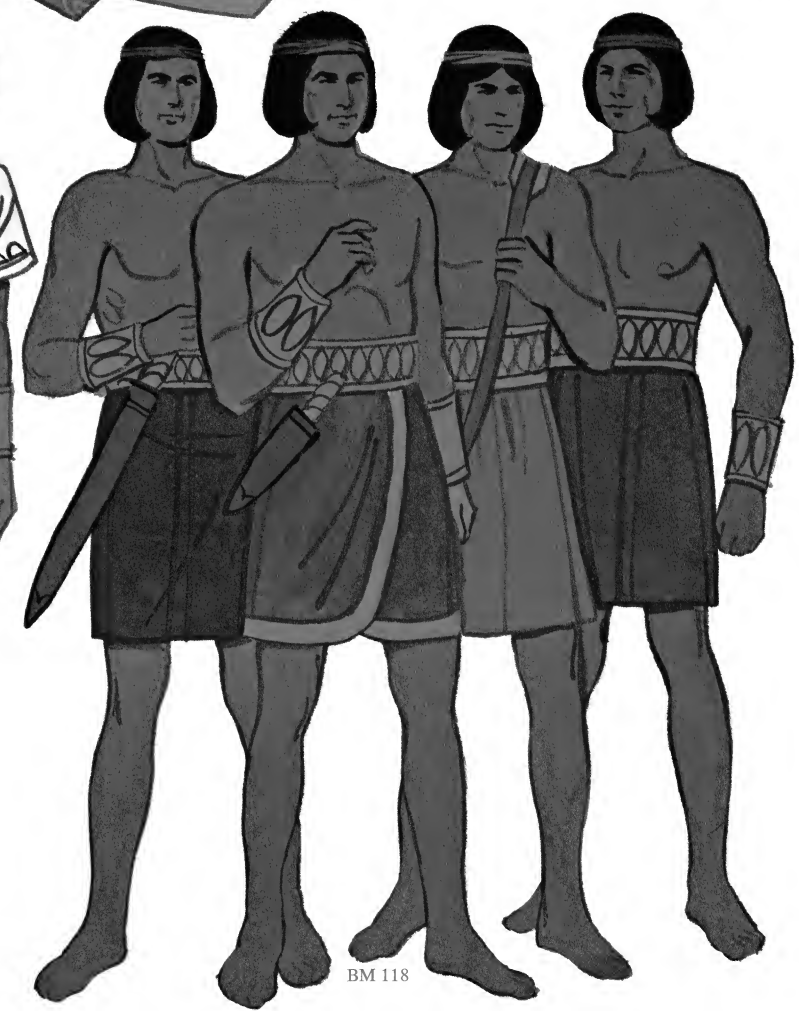
BM 119



BM 115



BM 114



BM 118

To the Sons of King Mosiah came a choice,  
TO BE A KING OR TO SERVE GOD  
December 1969. Reprints of this double gatefold cutout  
insert are available at The Instructor office - 20¢ each.



To the sons of King Mosiah came a choice—

# TO BE A KING OR TO SERVE GOD?

*A Flannelboard Story by Marie F. Felt*

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

*This is the first and great commandment.*

*And the second is like unto it, Thou shalt love thy neighbour as thyself.*

—Matthew 22:37-39.

Mosiah was king over the land of Zarahemla. He had four sons, Ammon, Aaron, Omner, and Himni, whom he loved very much. He wanted them to be close by, where he could enjoy them and counsel with them. But when these young men were converted to the Lord and his work on earth, they were filled with a burning desire to preach the gospel to the Lamanites. So great was their love for God and his Lamanite children that they pleaded many days for their father's permission to go.

As King Mosiah prayed to our Heavenly Father about his sons and what they wanted to do, the Lord spoke to him. He told Mosiah to let them go; that because these young men were strong and stalwart and so filled with their testimonies of the truth, many Lamanites would believe them and become converted to the gospel of Jesus Christ. So with the permission of their father, the four young men journeyed toward the land where the Lamanites lived. [End of Scene I.]

On their way to the Lamanites' land the four brothers prayed and fasted frequently. They knew that they needed to be blessed by our Heavenly Father so that they would be able to teach his word in a way that the Lamanites would understand and believe. And God did bless them so that they were able to teach with power and authority. They were also given the spirit of prophecy and the spirit of revelation.

As they came to the land of the Lamanites, each

For Course 5, lessons 50 and 52 (December 14 and 28), "Love Makes Us Want to Share" and "We Show Our Love When We Are Kind"; for Course 9, lessons 16 and 24 (December 28 and February 22), "A Latter-day Saint Is a Peacemaker" and "A Latter-day Saint Is Kind"; for Course 15, lessons 14 and 16 (December 28 and January 11), "A True Leader and Valiant Defender" and "Persecuted but Undismayed"; for Course 17, lesson 23 (February 15), "Distinctive Characteristics of the Book of Mormon"; for Course 25, lesson 23 (February 22), "Sharing in Missionary Work"; to support family home evening lesson 23; and of general interest.

went a different way, hoping that someday all would meet again.

Ammon chose to go to the land of Ishmael. As he entered this land, the Lamanites took him and bound him. This was what they did with all Nephites who came into their land. Then they took him to the king to do with as he wished.

King Lamoni spoke to Ammon, and asked him whether he wanted to dwell among the Lamanites or among his own people. Ammon replied that he wanted to live among the Lamanites as one of the king's servants. The king was delighted and Ammon was given the job, along with other servants, of watching the king's flocks. [End of Scene II.]

After three days, as Ammon and the other servants were taking the sheep to a place of water where they might drink, some wicked Lamanites who had already watered their flocks came and scattered King Lamoni's sheep, sending them in many directions.

The servants of King Lamoni were so upset and frightened that they wept. They were afraid the king would put them to death for losing his flocks. But Ammon was not afraid. He knew the Lord would bless him so that all the sheep would be recovered. He told the men what to do, and soon all the sheep were at the watering place again. [End of Scene III.]

As the servants were gathering the sheep together, Ammon went to where the wicked men were, and with his sling and his sword he overpowered them and they ran for their lives. [End of Scene IV.]

When the servants returned, they told King Lamoni of Ammon's courage and bravery, of how he had saved the sheep and punished the wicked men.

The king was delighted, but also worried. He wondered just who Ammon was that he could do such things so well. He wondered if he was the Great Spirit (or God), who they had been told would return to help them. Finally the king asked Ammon if he was that Great Spirit. "I am not," Ammon told him, "I am a man and am thy servant:

(Continued on following page.)

therefore whatsoever thou desirest which is right, that will I do."

The king still felt that Ammon was someone very special and asked by what power he could do these things.

Ammon then told the king about our Heavenly Father and Jesus, our Savior. He told him many other things about the gospel of Jesus Christ, and the King believed. Then Ammon began to preach to the people and told them the same things he had told the king. Soon there was a church established among them.

So pleased was King Lamoni that he invited Ammon to go with him to meet his father, who was king over all the land. Ammon told him, however, that he could not go. He had heard that his brother Aaron and some of his friends were in prison in the land of Middoni, and he must go and help free them.

The king ordered his servants to get his horses and chariots ready. He told Ammon that he would go with him and plead with his friend, the king of that land, to release Aaron and his friends. [End of Scene V.]

As they journeyed along, they met King Lamoni's father. Now Lamoni's father was ruler over all the other Lamanite kings. He ordered his son to kill Ammon because he was a Nephite, but Lamoni would not. In anger, his father tried to kill both Lamoni and Ammon, but Ammon was stronger in the struggle and soon became the victor. Then Lamoni's father, afraid that Ammon would kill him, told Ammon he would grant him anything he asked for. Ammon asked this king over all the Lamanites to let Lamoni remain king in his own part of the land and rule as he wished there without being subject to his father. He also asked that Lamoni's father command the king who held his brother and friends captive to release them from prison.

Lamoni's father was touched by the loyalty of this Nephite to his son. The great king promised to get Ammon's friends released. Then, to Ammon's surprise, he invited Ammon and the others to come to his palace so he could learn more of what they taught. [End of Scene VI.]

After Aaron, Omner, and Himni were released from prison, they went to the palace of Lamoni's father. There they bowed before him, expressing gratitude to him for getting them released from prison. They also offered to be his servants, but the king would not consent. Instead, he wanted them to stay and teach him about God and his commandments.

When he had heard these things, he believed, as Lamoni had; and he asked Aaron and his brethren to preach the word unto his people. He even sent a proclamation throughout the land that no one should harm Ammon, Aaron, Omner or Himni, nor any who were with them when they should go forth preaching the word of God.

So faithful and successful were these sons of Mosiah in their missionary work that the greater number of Lamanites became a righteous people. They laid down their weapons and did not fight against God or their brethren anymore. [End of Scene VII.]

### How to Present the Flannelboard Story:

#### Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

#### Characters and Props Needed for This Presentation Are:

- King Mosiah standing (BM109). To be used in Scene I.
- Mosiah's son Ammon (BM110). To be used in Scenes I through VI.
- Mosiah's son Aaron (BM111). To be used in Scenes I, II, and VII.
- Mosiah's sons Omner and Himni (BM112). To be used in Scenes I, II, and VII.
- Ammon bound (BM113). To be used in Scene II.
- Lamanite servants (BM114 and BM115). To be used in Scenes II through V.
- King Lamoni (BM116). To be used in Scenes II, V, and VI.
- Sheep. Teacher may use any figures of sheep from previous flannelboard stories. To be used in Scenes III and IV.
- Sword (BM117). To be used in Scenes IV and VI.
- Lamanites (BM118). To be used in Scenes III, IV, V, and VII.
- King Lamoni's father (BM119). To be used in Scenes VI and VII.

#### Order of Episodes:

- SCENE I:  
 Scenery: A palace room.  
 Action: The four sons of King Mosiah request permission to take the word of God to the Lamanites. Their father fears for his sons' safety; but when he prays, the Lord tells him to let them go.
- SCENE II:  
 Scenery: Room in King Lamoni's palace.  
 Action: Mosiah's sons journey to the Lamanites. They separate and Ammon is captured and bound (BM 113) as he tries to enter the Land of Ishmael. He is taken before King Lamoni.
- SCENE III:  
 Scenery: At the watering place.  
 Action: Wicked Lamanites scatter King Lamoni's sheep. The king's servants cry to Ammon for help.
- SCENE IV:  
 Scenery: Same as Scene III.  
 Action: Ammon overpowers the wicked Lamanites and recovers the sheep. The Lamanites flee.
- SCENE V:  
 Scenery: In King Lamoni's palace.  
 Action: The servants tell the king of Ammon's victory over the wicked Lamanites and how he saved the sheep. At his request, Ammon teaches King La-



moni the gospel. He also preaches to many other Lamanites.

#### SCENE VI:

*Scenery:* On the road to Middoni.

*Action:* King Lamoni and Ammon meet King Lamoni's father. He is angry, and he and Ammon fight. Ammon wins, and the king offers him anything. Ammon desires the release from prison of his

brothers and the free rule of Lamoni in his own country. The king agrees and invites the Nephites to his palace.

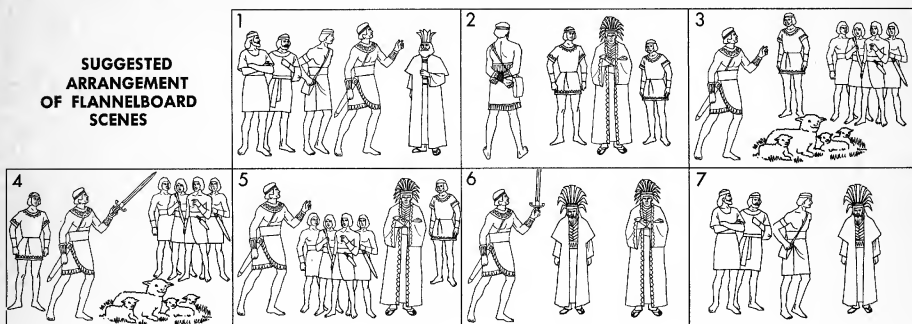
#### SCENE VII:

*Scenery:* Palace of King Lamoni's father.

*Action:* Aaron and his brothers preach the gospel to the king and to many other Lamanites.

*Library File Reference:* BOOK OF MORMON—HISTORY.

### SUGGESTED ARRANGEMENT OF FLANNELBOARD SCENES



# THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson helps from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures and flannelboard cutouts are available for 10¢ each from *The Instructor* office.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of gospel material.

Abbreviations on the chart are as follows:

Numbers indicate: Year—month—page.

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

Starred issues are not available. Use ward library.

#### SUNDAY SCHOOL COURSE NUMBER

Feb.	3	4	5	7	9	11	13	15	17	19	25	27	29
1	65-7-260 68-3-Fbs*	61-8-280 65-10-392 67-8-326*	60-7-222* 62-3-90* 64-7-282 66-5-Fbs*	60-3-73* 61-11-Fbs* 66-4-Cs 67-11-426 68-1-12	66-1-21 66-4-136, 154	59-11-383* 60-5-143* 62-11-432 64-2-485 65-8-Cs 66-3-100	63-3-Cs	64-5-184 64-8-308	68-11-428, 458 69-1-Fbs	62-1-3* 63-1-8, 10* 65-3-160 67-4-Cs* 68-7-287*	61-6-199* 65-7-260 66-1-38 67-6-232*	63-4-120 64-5-204 65-10-388 66-3-102* 68-7-287* 69-1-1	Review
8	54-4-142 67-6-Fbs 68-4-142, 144	61-7-248 65-5-Cs 66-10-384* 67-6-Osbc	59-4-132 61-6-214* 61-7-250 65-8-332	60-3-73* 60-4-118* 66-4-Cs 65-12-Fbs* 68-8-306	Review	60-3-84* 60-6-192 64-4-149 66-4-121 67-12-474	64-4-162 66-11-Cs* 68-6-Cs	64-4-129, 162	62-12-Isbc 67-11-Isbc	62-3-82* 62-10-360 63-1-16* 63-3-88 63-8-269*	62-1-8 65-11-Fbs*	61-8-269 65-4-121 65-10-388 66-4-137 66-5-285* 69-6-204	61-2-42 61-12-Cs* 68-1-Cover
15	59-12-414 60-2-Cover* 63-9-332 68-4-309* 67-6-Cover	62-5-154* 63-9-332 66-8-Cover, 309* 67-8-304*	59-3-Fbs* 61-4-129 61-5-174 66-5-170* 69-3-Fbs	60-4-139* 63-6-Cs* 65-12-Fbs* 68-11-Cs 68-12-Cs 69-2-Cs	66-4-138, 153	64-2-64 64-4-151 65-6-Cs	61-1-Fbs 63-11-409 64-6-Cs 66-4-130	61-1-18 64-5-180, 204 64-12-470	68-11-428, 458 69-1-30	62-4-144 62-6-194, 186* 62-11-361 63-2-56	61-2-50 64-8-296	67-6-218 69-2-Osbc 69-4-124 69-5-174 69-6-204, 206	60-5-146* 62-3-84* 62-10-392 68-11-Fbs
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## Teach the Gospel of Jesus Christ

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11.)

This message of the heavenly hosts will be celebrated again this Christmas. It should burn in the soul of every Sunday School teacher and shine forth in his lesson, no matter what the lesson is. This is a Christmas message, and Christmas should be every day.

How fortunate are Gospel Doctrine teachers and the teachers of Courses 13, 19, and 29, whose lessons especially emphasize the life and teachings of the Savior! How fortunate are all Sunday School teachers—for all courses are planned to bring the teachings of Jesus into the lives of the pupils.

This month celebrates another great event in Church history—the birth of the Prophet through whom the gospel was restored in these latter days. Although the celebration of the event is overshadowed by the festivities of Christmas, it should not be overlooked in our class discussions.

Every superintendency has the

privilege and the obligation of seeing that the message of the restored gospel is taught effectively in every class during the year 1970. As he lists the spiritual assets of his Sunday School at the close of the year, the superintendent should resolve:

1. That every member of his faculty who has not completed the pre-service teacher training course do so as soon as possible, the teachers first, then the superintendency and coordinator, then the teaching support team. All of these—whether teachers, supervisors, or advisers—should know the fundamentals of teaching.

2. That the superintendency and coordinator visit the classes regularly for constructive supervision, in such a manner that they are welcomed by the teachers. The ideal supervisor is one whose visit has been requested by the teacher.

3. That without fail the Sunday School officers attend the new monthly leadership meetings.<sup>1</sup> These meetings and the monthly faculty meeting continue the

training introduced in the pre-service program, which should result in true teaching of the gospel.

4. That all teachers participate actively in the monthly faculty meetings. Ward teacher trainers who conduct the teacher training part of faculty meeting lessons have already discussed these lessons in previous leadership meeting classes and should be able to make worthwhile contributions to greater teaching effectiveness.

With these resolutions the superintendent and his assistants can welcome the celebration of the birth of our Savior with confidence and can look forward with enthusiasm to a successful 1970 in the Sunday School.

—General Superintendent  
David Lawrence McKay.

### COMING EVENTS

December 21, 1969  
Christmas Worship Service

<sup>1</sup>See *The Instructor*, November, 1969, page 411.

## Answers to Your Questions

### Adult Class Teachers

*Q. Are women allowed to teach adult classes in Sunday School?*

—West Covina Stake.

A. Certainly. There are many women teaching adult classes in Sunday School throughout the Church.

### Advancement of Eight-year-olds

*Q. Is it permissible to keep eight-year-old children in Junior Sunday School rather than advance them into the senior Sunday School at the end of the class instruction year?*

—South Box Elder Stake.

A. When the Junior Sunday School has sufficient teachers and room to teach the separate classes and it is desirable to keep the eight-year-olds in Junior Sunday School to enlarge the group, there is no objection to retaining the eight-year-olds in the Junior Sun-

day School. However, to hold the complete class of eight- and nine-year-old children in Junior Sunday School would not be helpful to the children.

### Junior Sunday School Conductors During Stake Conference

*Q. Can we use ward teachers and faculty members in conducting the stake session of Junior Sunday School during quarterly stake conference?*

—North Pocatello Stake.

A. The Junior Sunday School is under the direction of the stake president when held in connection with quarterly stake conference. Who are used will depend upon his direction. Usually Sunday School stake board officers and members are asked to conduct the session and to use ward teachers and faculty members to assist. A rotation schedule gives all participating

teachers and stake officers a chance to attend adult conference sessions frequently.

### Marking the Bishopric's Attendance

*Q. Are the bishop and his counselors marked present as having attended Sunday School if they are holding another meeting and are not in attendance?*

—Fair Oaks Stake.

A. If a bishop or his counselors do not attend Sunday School worship service or a class they are not construed to be in attendance for Sunday School recording purposes. It is frequently recommended by the General Authorities that the bishopric be in attendance at the Sunday School worship service and not schedule meetings which conflict with Sunday School.

—Asst. General Superintendent  
Lynn S. Richards.

## Memorized Recitations

for February 1, 1970

The following scriptures should be memorized by students in Courses 11 and 17 respectively during December 1969 and January 1970, to be recited in unison, each by its corresponding class, during Sunday School worship service on February 1, 1970.

### COURSE 11:

(Christ enjoins us to emulate God's example of perfect love by offering service and compassion to all men everywhere; strangers, sinners, and enemies, as well as family and friends.)

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

—Matthew 5:48.

### COURSE 17:

(Ezekiel is told of the latter days when the record of Judah, the Bible, and the record of Ephraim, the Book of Mormon, will be united and used as one in the hands of God's priesthood on earth as a witness for Jesus Christ.)

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

—Ezekiel 37:15-17.

### Gift Bibles For Christmas

*In the new Sunday School and Primary courses for the year 1970-71, eight-, nine-, ten-, and eleven-year-olds will be asked to use their own individual Bibles in class. To provide page uniformity and large print, an attractive Bible has been printed, available only at the General Church Distribution Center, 33 Richards St., Salt Lake City, Utah 84101, for \$2.50 (Stock No. DJ-733.). It will make a welcome Christmas or Birthday gift.*

# Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of February



HYMN: "Jesus, Mighty King of Zion"; author, Fellows; composer, Tracy Y. Cannon; *Hymns—The Church of Jesus Christ of Latter-day Saints*; No. 108.

Most of the hymns discussed here and offered for the consideration of the various wards, branches, and missions throughout the Church have immediate usefulness; that is, most of them can be used in the regular services from week to week. However, special occasions call for special music: funeral services, chapel dedications, baptismal services—all these have musical needs peculiar to them alone. From time to time these pages will be devoted to such hymns in order that the proper musical atmosphere may be created for such occasions. This month baptism—that very important step for all of us at whatever age we take it—is dealt with.

Tracy Y. Cannon, the composer of this hymn, was for most of his life directly connected with the higher echelons of music in the Church. He was assistant organist for 21 years. He was one of the original members of the General Music Committee of the Church, organized in 1920, and became chairman of that body in 1939. He served in this position until his recent death, and under his vigorous leadership the committee compiled and published the present editions of the Church hymn-book, and also *Recreational Songs* and *The Children Sing*. As director of the McCune School of Music he inaugurated a highly successful program to train Church musicians. Few have done more for the cause of music in their Church than Tracy Y. Cannon.

One sees at a glance the straightforward character of the hymn "Jesus, Mighty King of Zion." The music outlines in broad, vigorous phrases the firm belief the text espouses. Because of this sturdy quality, with its complete lack of affectation, the hymn should be an easy one to master.

Many of us perhaps do not adequately consider the real implications of baptism—the idea of purification, of regeneration, of the beginning of a new life, of becoming a full-fledged member of the Church, with all the opportunities and attendant responsibilities that act indicates. Baptism is frequently more meaningful to adult converts than it is to children who have grown up surrounded by the influences of the Church. But this solemn and joyful awareness of the significance of baptism can live in the hearts of everyone as they remember that Christ himself entered into the waters of baptism in order "to fulfill all righteousness." (Matthew 3:15.)

Thus we sing, "Jesus, mighty King in Zion, thou alone our guide shalt be"; and we promise to follow him into the waters of baptism as well as throughout the remainder of our lives, leaving off old habits and endeavoring to be more like him in every thought and action. What a marvelous pattern to follow!

I should like to suggest that the average congregation may feel more comfortable singing this hymn if it is taken at a somewhat slower tempo than the one indicated. Try it at about 88 beats per

minute, and see if this appears to be satisfactory. However, inspire the congregation to sing it with fervor and conviction through the character of your conducting and the firmness of the organ playing. Once again, your attention is drawn to the necessity of analyzing the general nature of the hymn and subsequently portraying it through appropriate gesture, expression, and organ tone. Without this careful understanding, the congregation's response will be lethargic and uninspired. Conductors, approach the hymn with head held high, body erect, and with a beat which is confident and purposeful.

Organists, play in a style which is likewise appropriate, with firm chords, and not too much legato. Work out the phrasing with the conductor beforehand in order that all—conductor, organist, and congregation—may be one unit in performance.

Because of the simplicity of this hymn, there should be ample time for review of recent practice hymns during February. If this practice is followed whenever possible, the body of hymns widely known to Church members will continue to grow, and their pleasure in singing them will be enhanced greatly. Avoid, however, asking for suggestions from members of the congregation; based upon your knowledge of their competence in singing the hymns, choose those which need further study in order that all the hymns may be enjoyed fully.

—Ralph Woodward.

## Junior Sunday School Hymn for the Month of February

HYMNS: "Quietly I Fold My Arms," author and composer, Marilyn N. Sharp; *Sing With Me*, page 124.

"Our Savior's Love," author and composer, D. Evan Davis; *Sing With Me*, page 122.

ALTERNATE: "God Loved Us, So He Sent His Son"; author, Edward P. Kimball; composer, Alexander Schreiner; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 178.

Sister Foster began the music practice period on January 18. (Because there were two hymns to be learned by the end of February and only four Sundays in that month, she followed the suggestion made at her stake leadership meeting and began the hymns early.) First she called, by prearrangement, seven teachers and officers of the Junior Sunday School to hold conduit bells<sup>1</sup> 1 2 3 4 5 6 and 7 for the key of C.

The adults holding bells 1 2 3 4 5 and 6 stood in a row. Sister Foster pretended she didn't know where to put the secretary, holding low 7. She invited the children to help her decide, after listening to 1 2 3 4 5 and 6, whether the secretary's bell should be on the low end next to sound 1 (the congregation's left) or on the high end next to sound 6 (the congregation's right).

The children listened, then sang the scale numbers and showed with their hands how the pitches went

higher as the bells played 1 2 3 4 5 6, then dropped again for the low sound 7. Then Sister Foster had a child take the secretary by the hand and lead her to where he felt the low 7 sound should be. (If the child is wrong, or if there are strong opinions against his choice, let other ideas be tried until a consensus is reached through listening, singing, and moving hands to pitch levels.)

With the bells properly ordered, Sister Foster had a 13-year-old deacon from the sacrament table sing the new hymn while everyone listened attentively. The deacon had an unusually pleasing voice, and Sister Foster had worked with him the previous two weeks to be certain he knew the hymn perfectly and was earnest about his responsibility. She held the silence which ended his hymn for just an extra moment, then in a quiet, intense voice she expressed her reaction to the beauty of the song. She asked the deacon if he would sing both verses once more and let the adults play the melody on their conduit bells. This too had been pre-rehearsed at ward faculty meeting and after Sunday School, so that the performance would not be marred by clumsiness or embarrassment.

Next Sunday the chorister proceeded to teach the new hymn.

She had the same officers and teachers take their places. She sang the first two measures to the children, folding her own arms as she sang. She then pointed to the proper bell players in succession and had them play with her:

$\frac{1}{3}$  2 1 2  $\frac{2}{3}$  5 5 -  
*Qui-et-ly I fold my arms*

Next she had the children sing the words along with the bells.

She did the same thing with the next phrase:

$\frac{1}{6}$  6 4 6  $\frac{1}{5}$  - - -  
*Then I bow my head.*

Similarly with the next two measures:

$\frac{1}{3}$  2 1 2  $\frac{1}{3}$  5 5 -  
*And I lis-ten care-ful-ly*

Finally with the last two measures:

$\frac{1}{3}$  2 1 7  $\frac{1}{1}$  - - -  
*To the pray'r that's said.*

As she went through the first verse again, phrase by phrase, she invited individual children to replace the adults playing the bells. By the end of the music practice period the children were playing the melody and singing the words with very little guidance.

• • •

Space prevents a similar narration of detailed teaching activities for the second hymn in February,

(Concluded on following page.)

### February Sacrament Gems

#### SENIOR SUNDAY SCHOOL

"Seek ye first the kingdom of God, and his righteousness."<sup>1</sup>

#### JUNIOR SUNDAY SCHOOL

"Thou shalt love thy neighbour as thyself."<sup>2</sup>

### Organ Music To Accompany February Sacrament Gems

Darwin K. Wolford



<sup>1</sup>Matthew 6:33.

<sup>2</sup>Matthew 22:39.

"Our Savior's Love," but the following suggestions should be considered in stake leadership meeting and by ward choristers and organists.

1. The words of the first verse are a simplification of the sacrament gem quoted by President McKay in *Gospel Ideals*:

*Help us, O God, to realize  
The great atoning sacrifice.  
The gift of thy Beloved Son  
The Prince of Life, the Holy One.\**

Pictures of the crucifixion can help children understand that Jesus was crucified by those who hated his teachings and the way he was showing people how to live—the very teachings for which we love him. The sacrament reminds us of our desire to learn his teachings and to live them. The bread is to remind us of his body, that he was nailed on the cross for us; the water reminds us of his blood which was shed for us. Jesus suffered death in order that we might live again after we die with God, our Heavenly Father.

2. The hymn is slow and connected in style. Children need help to find the beauty of this kind of melody—especially in this day of rock rhythm and throbbing percussion. One way to help them is to have them make half circles with their hands to the phrasing.

Begin with hands placed palms together, just above the lap. As the first phrase is sung, begin moving the palms apart, each hand describing a half-circle, meeting again about chin high at the end of the phrase.



*Help us O God  
to understand  
Our Savior's  
love for us.*



*Who paid the price  
for all our sins,  
And died upon  
the cross.*



As the children begin to sense the ongoing flow of each measure towards a resting place (on the second or third Sunday), help them find the places which do not actually indicate a pause but where we must stop to breathe. The accompanist, for example, can play each verse in two eight-measure phrases, pausing only at the end of the eight measures. As the children recognize that the piano or organ can continue on "without a breath," they might show this by avoiding the closure of their hands at the top of the circle and continuing back down to the bottom to bring the palms together for a phrase ending:



*Help us O God to understand  
Our Savior's love for us*



*Who paid the price for all our sins,  
And died upon the cross.*

3. The children can easily be helped to feel the slow, steady pulse groupings of three: strong-weak-weak. Use the gentle clap-snap-snap of hands and fingers to respond to this as the hymn is being sung.

4. The harmony in this hymn is worth highlighting. One way to do this is to have the accompanist play the hymn with simple block-triad chording. (As shown in music below.)

Let the children compare this with the actual setting and appreciate the richness of the many different chords, the minor-modal flavor. They might also hum the melody after it is familiar, while the accompanist plays only the bass staff part, which features parallel thirds somewhat like an ostinato.

During January the Primary will be teaching the children "I Want to Give the Lord My Tenth," from *Sing With Me*. If the Primary chorister assures you by February that the children have learned this song, it would be appropriate to have the children sing it for you in Junior Sunday School. If they do sing it, be lavish with your enthusiastic commendation.

—D. Evan Davis.

(See No. 4 above.)



\*David O. McKay, *Gospel Ideals*; the Deseret News Press, Salt Lake City, Utah, 1953; page 147.

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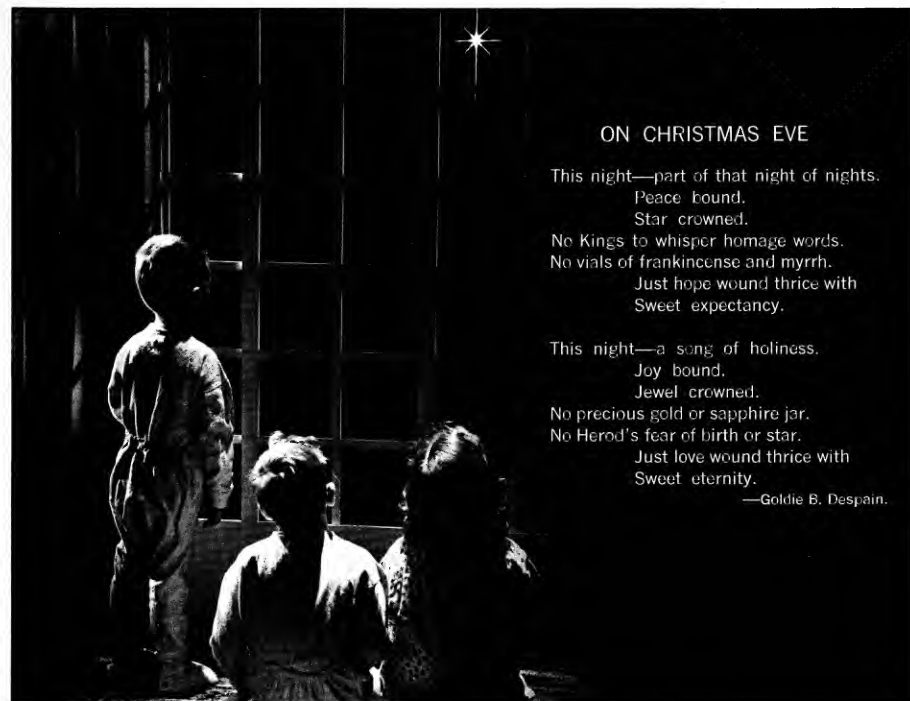
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## ON CHRISTMAS EVE

This night—part of that night of nights.

Peace bound.

Star crowned.

No Kings to whisper homage words.

No vials of frankincense and myrrh.

Just hope wound thrice with

Sweet expectancy.

This night—a song of holiness.

Joy bound.

Jewel crowned.

No precious gold or sapphire jar.

No Herod's fear of birth or star.

Just love wound thrice with

Sweet eternity.

—Goldie B. Despain.

# THE TEN PLAGUES OF EGYPT

*Who is . . . [Jehovah] that I should obey his voice to let Israel go? I know not . . . [Jehovah] neither will I let Israel go. (Exodus 5:2.)*

Thus spoke Pharaoh to Moses, when Moses and Aaron went before him for a decree that would allow the Israelites to make a pilgrimage into the wilderness to hold a long-neglected feast to their God.

Far from "letting them go," Pharaoh brought heavier burdens and humiliations to the Israelites than they had known before. The people complained bitterly; and Moses, bitter himself, went to ask God, "Wherefore hast thou so evil entreated this people? why is it that thou hast sent me?" (5:22.)

*Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let . . . [Israel] go, and with a strong hand shall he drive them out of his land. . . . (6:1.)*

Moses was commissioned to return to the court and "shew a miracle," demonstrating the power of Israel's God. First Aaron "cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt . . . cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." (7:10-12.)

Pharaoh watched all that happened, but Moses and Aaron left him with no promise of relief for their people.

The next morning Moses met Pharaoh on the banks of the Nile, where he had come to bathe, and warned him: "The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness. . . . In this thou shalt know that I am the Lord: behold, I will smite with the rod . . . the waters which are in the river, and they shall be turned to blood." (7:16, 17.)

The ten plagues of Egypt began that day. Pharaoh was clearly warned of what was to happen before almost every one of the first nine plagues. Each time he disregarded the warning.

The drama was to repeat itself over and over again; again and again Pharaoh promised the He-

brews freedom to make their journey in return for the removal of a plague; and again and again he broke his promise once the plague was removed. Even after he saw that Goshen and the Israelites were spared many of the plagues—they escaped the flies, the hail, and the darkness—even after many of the Egyptians had begun to listen to Moses and heeded his warning to take their cattle in before the hailstorm—even when his own wise men had declared their powerlessness and begged him to save Egypt and let the Israelites go—Pharaoh remained stubborn.

Finally, as Moses appeared before him after the ninth plague, the plague of darkness, Pharaoh flew into a rage. "Get thee from me," he told Moses. ". . . See my face no more; for in that day thou seest my face thou shalt die.

"And Moses said, Thou hast spoken well, I will see thy face again no more." (10:28-29.)

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go. . . . Speak now in the ears of the people. . . ." (11:1, 2.)

Under Moses' direction, the Israelites began to make preparations to avoid the last terrible plague; the plague that was to bring death to every family in Egypt.

The ceremonies were concluded on the night the plague was to strike; the side posts and door posts of each Israelite house were marked with the "blood of a young male lamb" and the meat of the lamb was eaten hurriedly by the members of the household, as God had commanded, "with your loins girded, your shoes on your feet, and your staff in your hand."

"Ye shall eat it in haste," the God of Israel had told them. "It is the Lord's passover." (12:11.)

*And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle . . . and there was a great cry in Egypt. . . . (12:29, 30.)*

*And Pharaoh rose up . . . and he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve . . . [Jehovah], as ye have said. (12:30, 31.)*

*Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years . . . that the Lord did bring the children of Israel out of the land of Egypt. . . . (12:40, 41, 51.)*

—Anita Jensen.

For Course 11, lessons 18 and 19 (January 18 and 25), "Pharaoh, the Hard-hearted" and "A Nation in God's Hands"; for Course 17, lesson 25 (March 5), "God's Relationship to Man"; and of general interest.

# THE TEN PLAGUES OF EGYPT

NAME OF PLAGUE	HOW CALLED FORTH	WHAT HAPPENED	RESULTS
<b>Plague of Bloody Waters</b> Exodus 7:14-25.	Aaron "lifted up . . . [his] rod and smote the waters . . . in the river [Nile]."	"All the waters that were in the river . . . turned to blood." Polluted water was undrinkable; fish died; rivers stank.	Pharaoh's magicians claimed to have contributed to pollution. "Pharaoh's heart was hardened."
<b>Plague of Frogs</b> Exodus 8:1-15.	"Aaron stretched out his . . . [rod] over the waters of Egypt."	"The frogs came up, and covered the land of Egypt." Later they died and rotted in houses and fields until "the land stank."	Again magicians claimed duplication. Pharaoh promised to "let the people go." But when plague was removed, he "hardened his heart."
<b>Plague of Lice</b> Exodus 8:16-19.	"Aaron stretched out his hand with his rod and smote the dust of the earth."	"And it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt."	Magicians acknowledged their impotence and God's power; but Pharaoh "hearkened not unto them."
<b>Plague of Flies</b> Exodus 8:20-32.	Actual calling forth not recorded.	Swarms of flies attacked Pharaoh, his servants, and all of Egypt except Goshen, where Israelites were concentrated.	Pharaoh promised to let Israelites make sacrifice to Jehovah—within Egyptian borders. But after the plague he again "hardened his heart."
<b>Plague of Murrain</b> Exodus 9:1-7.	Actual calling forth not recorded.	" . . . The cattle [and other domestic animals] of Egypt died; but of the cattle of the children of Israel died not one."	Pharaoh learned that Israelite cattle had been spared, but still "he did not let the people go."
<b>Plague of Boils</b> Exodus 9:8-12.	Aaron took "ashes of the furnace," and Moses "sprinkled them . . . toward the heaven in the sight of Pharaoh."	"A small dust" covered the land of Egypt, which infected "man and . . . beast" with "a boil breaking forth with blains."	Court magicians were afflicted with boils, proving their impotence. But again Pharaoh "hearkened not unto them."
<b>Plague of Hail</b> Exodus 9:13-35.	Moses "stretched forth his rod toward heaven."	"The Lord sent thunder and hail, and the fire ran along the ground." Everything left in the fields, "both man and beast . . . every herb . . . every tree" was smitten. Goshen was spared.	Many Egyptians now believed in Moses' power; they heeded his warning and saved their cattle. Pharaoh again promised Israelites freedom, but later reneged.
<b>Plague of Locusts</b> Exodus 10:1-20.	"Moses stretched forth his rod over . . . Egypt, and the Lord brought an east wind."	Cloud of locusts came to eat "every herb of the Land, and all the fruit of the trees . . . through all the land of Egypt."	Magicians pled for release of Israelites. Pharaoh offered freedom for respite of plague, but reneged afterwards.
<b>Plague of Darkness</b> Exodus 10:21-29.	"Moses stretched forth his hand toward heaven."	"There was a thick darkness in . . . Egypt three days; they saw not one another, neither rose any from his place . . . but all the children of Israel had light in their dwellings."	Pharaoh told Israelites to go worship in the wilderness, but to leave the cattle. Moses said they must take all. Pharaoh, infuriated, banished Moses from his presence forever.
<b>Plague of Death</b> Exodus 11, 12.	No recorded ceremony of calling forth; many ceremonies among Israelites to avoid the plague.	"At midnight the Lord smote all the firstborn in the land of Egypt . . . and all the first-born of cattle," and they died.	Pharaoh sent for Moses and Aaron and ordered them to take the Israelites, with all their cattle and belongings, away from Egypt forever.

Compiled by Rex A. Wadham.



Art by Dale Kilbourn.

## SIMPLY GREAT!

THOMAS ALVA EDISON:  
AROUND AN EBBING CAMPFIRE HE TAUGHT SIMPLICITY.

Among my boyhood heroes was Ab Jenkins—the soft-spoken, leathery automobile endurance racer. He was a close friend of our family. Ab used to talk often about Harvey S. Firestone. The Firestone Tire & Rubber Company put up rich purses for Ab's record-smashing marathon runs on Utah's salt flats.

It was therefore with more than ordinary interest that I read this week an interview with Harvey S. Firestone, Jr., in *Nation's Business*.<sup>1</sup> For 17 years he was chief executive officer for the company producing 40,000 different articles in 115 plants circling the earth.

The article begins by telling of an important lesson Mr. Firestone learned early in life: "Great men are simple men." He learned that lesson as a youth sitting around a campfire with the famed inventor Thomas A. Edison.

Mr. Firestone described how his father would take him along when he went camping with Mr. Edison, Henry Ford, and other eminent men. They would chat around the campfire at night. As the flames ebbed, the men retreated to their tents, leaving Mr. Edison alone with young Harvey, who never reached more than five feet four

inches in height. The inventor, white-haired and in rumpled clothes, had a habit of sleeping only four hours a night.

Mr. Firestone said what he learned most was that great men like Mr. Edison were "simple men, just as simple as can be."

There is much Thomas A. Edison could have told the lad about the inventor's own life that illustrates the point. The sixth child of an operator of a small lumber mill in Ohio, Tom Edison attended school for two months in Michigan, where the family had moved. The teacher told Tom's mother that the boy was backward, not interested in learning. Nancy Edison withdrew her child from school, taught him herself.

By the time Edison was 31 his name was perhaps better known than any other living man's. He had invented the phonograph.

A man with a happy home life, Edison disliked giving and hearing after-dinner speeches. He often left the banquet hall early, peeling off his collar and tie as he went.

Edison's simplicity seemed genuinely contagious with young Harvey Firestone. When he was yet a youth his father put him in charge of Firestone Steel Products Company. The younger Firestone recalled that he did not know a rim from a rivet. Yet he was boss. He hated sham, the artificial respect the steel workers gave him. He began arriving at the plant at 6 a.m., learning all he could about steel rims, until "that artificial stuff was gone."

I shall never forget a lesson on

simplicity I learned from a great man, Dr. John A. Widtsoe, distinguished churchman, university president, scientist, editor, and author. I was only a youth when I called at his office. While attending college I had worked as a news reporter. I had also written a few magazine articles, trying to impress readers by tossing in here and there a big word I had learned. I took to Dr. Widtsoe a manuscript of short biographies on pioneers. He was encouraging, even arranging with a publisher friend to put my efforts into a small book.

Then he added: "Go home now and read Hawthorne's *Scarlet Letter*. Try to capture his simple beauty."

The older I get the more I reach for simple words—realizing more and more the wisdom of Dr. Widtsoe's words to me some 30 years ago.

Simple things. As I reflect over more than a half century of Christmas gifts, the one which stands out above all those I have received was perhaps the most simple: a box of wooden scraps from a little mill that made door and window frames near my father's lumberyard. Those scraps had been gathered especially for me, a lad of about eight.

The greatest story ever told on simplicity was that of the birth of the King of Kings in a Bethlehem manger. Among the many lessons His life keeps telling me: If you seek happiness and greatness in your life, keep it pure and simple.

—Wendell J. Ashton.

(For Course 9, lesson 24, February 22, "A Latter-day Saint Is Kind"; for Course 19, lesson 18, January 18, "Self-Regard"; for Course 25, lesson 22, February 15, "Thou Shalt Not Esteem One Flesh Above Another"; for Course 27, lesson 21, February 22, "Revenge and Retaliation"; to support family home evening lesson 22; and of general interest.)

<sup>1</sup>August, 1969, pages 55-59.